



# The War Cry

Centenary Year



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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## A MAN ON THE RUN

**H**ERE is a man on the run — a cheerful man, and running apparently for a normal, workaday reason.

But there are multitudes of people on the run for many other reasons. Some are fleeing from the law, others from their responsibilities.

When a census was being taken in Britain a few years ago, the officer in charge of a Salvation Army Social Services Centre said that fifty of the 250 men in his charge were reluctant to fill in the official forms. They were all "running away" from something or someone. There are people who have no greater desire than to be known. Others have no greater desire than to remain unknown.

Many folk are on the run from their past, their conscience, their God. Gladly would they lose their identity because it is one of sinful association. Like Adam and Eve in Eden they would hide because of disobedience.

But men cannot get away from God. Despite our smokescreens and subtle evasions, God in Christ will confront us at every end and corner.

H. G. Wells in his "Short History of the World" wrote of Jesus, "He was like some terrible moral huntsman digging mankind out of the snug burrows in which they lived hitherto . . . to take Him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness . . ."

Francis Thompson wrote in the same vein, "I fled Him down the nights and down the days . . ." He had been on the run from God, but he realized his mistake. Foolishly, he had hidden from the love that sought only to redeem and recreate.

But Thompson gave himself up, and wise will be every fugitive from God who does the same.

The "secret service agents" of divine love may have followed you for years. The words of a Sunday-school teacher, the prayers of a good mother, the faith of a wife—these and other influences may have remained with you. Thank God for that! They are signs of the unfailing interest of One who will never rest while you are lost to the good.

Don't remain on the run. Accept God's offer of a free pardon and a fresh start; it still holds good—for you!



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# COMMENTS ON *THE CURRENT SCENE*

## This Hollow-Hearted Era

"TO reward without merit. To enrich without effort. To give too much too soon. To dwell on rights instead of duties, pleasures rather than responsibilities—these are the errors made in the onrush of widespread affluence."

This paragraph comes from a newspaper's comment on an American's assertion that "We are breeding a strange new type of human being: a guy with a full belly, an empty mind, and a hollow heart." It might well come from a leading article in any religious newspaper and even *The War Cry* itself. Painful though the lesson is proving to be, let us thank God that men are at last learning that material provision and prosperity are not the panacea to all human ills.

### Discovery

The discovery that man is not self-sufficient, that by himself he cannot organize paradise, has come as a profound shock to many well-meaning and genuinely sincere social reformers.

Empty minds and hollow hearts are not new phenomena, but when they were accompanied by empty stomachs they seemed at least excusable and understandable. It was a condition that aroused widespread compassion. Men of honest heart saw the iniquity of social injustice; anger burned within them at the economic slavery, and they vowed to spend themselves in righting blatant wrong.

All honour to them for what they have achieved! But how shattering and sickening it must be to many of them as they now see that social reform by itself is not enough.

William Booth, one of the nine-

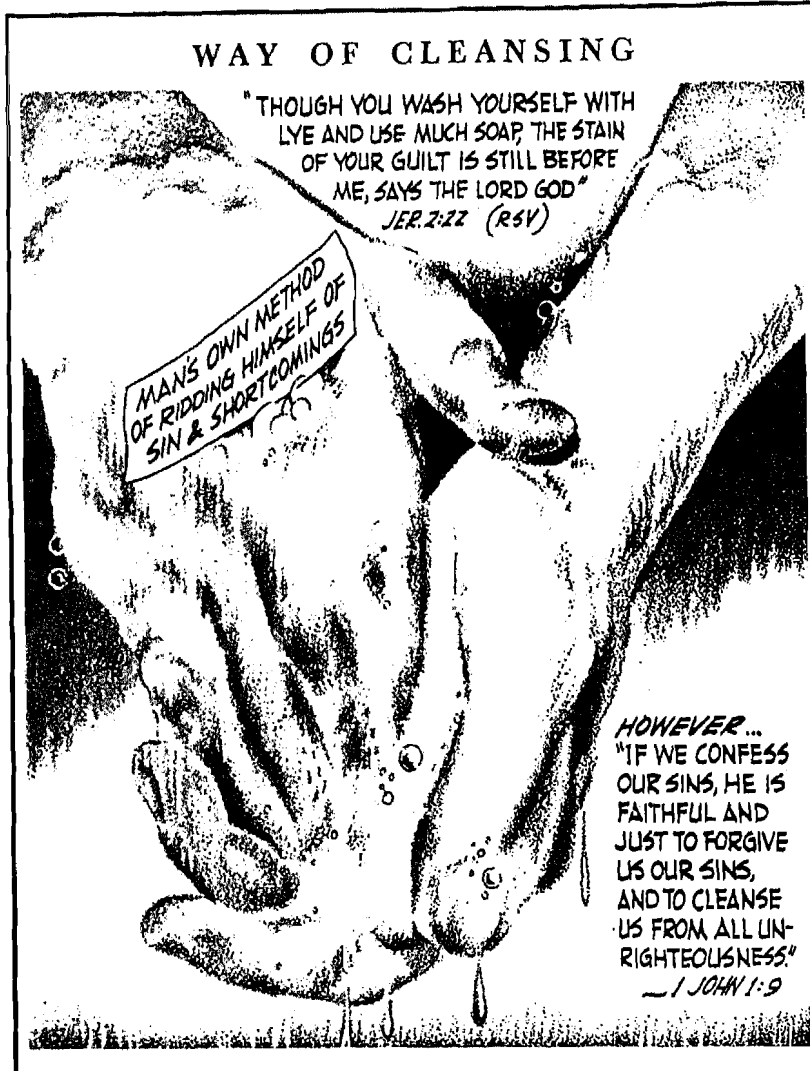
## THE WAR CRY, CANADA

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teenth century's most fiery reformers and pioneer of a Movement which has been acclaimed world-wide for its amelioration of physical distress, saw that basic fact of human nature with utter clarity. As his son, Bramwell Booth, declared, "You cannot make a man clean by washing his shirt." Thus from the outset, The Salvation Army has continually re-emphasized the necessity for every man's change of heart. A personal recognition of treacherous selfishness

in oneself; an open acknowledgment of latent tendencies to wrongdoing—such are basic necessities in getting to know oneself and seeking for cleansing and empowering through Jesus Christ.

The cynics may have laughed at The Salvation Army's gospel emphasis; they have admired the cup of tea, but looked superciliously at the Penitent-form. Now a heart-sick society has good cause to look again.

## "Lady of Distinction"

THE moderate drinker, or "man of distinction" as the distillers called him, has been succeeded by the "lady of distinction" used in advertising alcoholic drinks. The campaign followed a self-imposed bar on the use of women in advertising by many self-respecting periodicals in the United States, where fabulous amounts are spent each year by liquor interests to induce the people of America to buy alcoholic drinks.

Says the *Sunday School Times*,

"We wish we had a picture to show afterwards of some of the people seen in the advertisements, happily and pleasantly drinking. In too many cases it would not be a pretty picture. It would not be the kind they would like to print. It would be a picture of 3,000,000 new alcoholics over the next few years. It would be a picture of the problem drinkers, most of them on their way to alcoholism. Yet every alcoholic started as a moderate drinker. No abstainer would be in the ranks."

## Battle For The Mind

RECENT reports from some of the world's trouble-spots reveal how relentlessly the battle for men's minds is being waged. We are living in a new day of world literacy, and those who have the highest interest of the future at heart need to be aware of their opportunities and responsibilities.

It is hoped that by 1980 there will be universal primary school education in Africa, and in the next few years at least seventeen million young Africans will be learning to read. Alongside this, new measures for adult education are continually coming into operation.

It may be that in western lands we are crazed by radio and television, and reading habits are withering. In under-developed countries it is otherwise. The way to reach the most people in the shortest time and in the most effective way is by the printed word.

### Perplexity

Literacy campaigns for adults are part of our missionary responsibility. The missionary teacher in the midst of his arduous days is nagged by a constant perplexity: "Dare we create a hunger and then leave it unsatisfied?" How can we teach them to read and provide them with no literature? Must we make them an easy prey to the cheap and harmful books which are constantly poured in by non-Christian agencies to bait their newly aroused appetites?

In Africa, newspapers and textbooks have the greatest appeal at the present time. This is purely utilitarian literature. The Bible is read, but not studiously. When most English Bibles exist in Africa in Elizabethan English, we cannot be surprised. Many Africans still have a fetish-respect for the Bible and no more. Books that will help them to an understanding of its message and relate it to their daily lives are much needed. But a whole world of literature besides this is required.

Christian literature is part of the expanding challenge of missionary work today. It asks for a larger place in our thoughts and prayer.

Alongside the responsibility for serving in the realm of education and medicine this present challenge of Christian literature calls to us. It will not be able to pay for itself. God calls us to meet this day of unparalleled opportunity by thinking and praying and giving.

YOU MIGHT AS WELL TRY TO  
DESTROY GOD AS TRY TO  
DESTROY THE BIBLE

# THIS BOOK IS INDESTRUCTIBLE

ONE of the most thrilling characteristics of this amazing book, the Bible, is its remarkable preservation. No other book in all the world has been so greatly loved and revered, yet as intensely hated and so incessantly attacked.

Century after century men have tried to burn it. Kings have set themselves against it and even rulers of the Church have taken council together to destroy it. Every artifice of man and every ingenuity has been employed to abolish this book, but all in vain.

## ANTAGONIST

At the beginning of the Christian era, Celsus, a brilliant infidel, made an outstanding attempt in this respect. It has been said that this ruthless antagonist of the Christian faith anticipated almost every argument of the modern unbeliever. But how many people have ever heard of Celsus? Yet the Bible continues to speak out its message to the entire world.

In 303 A.D., Diocletian, the Roman Emperor, inaugurated the most acute physical onslaught that has ever been known upon any book. Almost every copy of the Scriptures was destroyed. Hosts of Christians perished, and a column of triumph was erected over a tattered sample of the word of God, with the Latin inscription, "The name of the Christian has been extinguished."

Yet not many years after, the Bible came forth, as did Noah from the ark, to "repeople" the earth, for in the year 325 the Emperor Constantine, in the first general council, termed the Bible as the infallible judge of truth.

Voltaire, the noted French infidel, who died in 1778, said that in one hundred years from his time Chris-

tianity would be swept from existence and passed into history. But what happened? His own printing press, with which he printed his infidel literature, has since been used to print copies of the word of God, and the very house in which he lived has been stacked with Bibles by the Geneva Bible Society. It has been reported that "recently ninety-two volumes of Voltaire's works were sold for two dollars." Poor Voltaire!

When persecution failed, Satan endeavoured to suppress the Bible. For centuries during the dark ages, even the Church denied people the use of the Bible. Even Martin Luther was a grown man before he had ever seen a copy of the Bible. Yet, in spite of all the edicts and bulls of Christian councils, its persecution and inquisitions, the Bible came forth from its darkened chambers to be the first printed book in history and it spread like wild-fire

By

*CAPTAIN D. RANDALL, Barrie, Ont.*

across the world.

After persecution and suppressions had proved a failure, around the turn of the 18th century Satan began a devastating attack on the word of God in the form of ridicule and scepticism. Infidels arose to vent their pent-up wrath by attacking the truth. Voltaire once boasted, "It took twelve men to establish Christianity. I will show the world that it takes but one man to destroy it."

This amazing book withstood this attack and every other. "Think of



it," said an American bishop, "the same word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scatheless word of God."

You might as well try to destroy God as the Bible. It is God's eternal word and it will stand for ever. As someone has truly said, "We might as well put our shoulder to the burning wheel of the sun, and try to stop it on its flaming course, as attempt to stop the circulation of the Bible." How can we account for its vitality, its indestructibility? By its inspiration and by that alone.

The Bible is the one unchangeable thing in this shaking, changing world. The Apostle Peter says, "The word of the Lord endureth for ever"; the Prophet Isaiah writes, "The word of God shall stand for ever"; and Jesus tells us, "Heaven and earth shall pass away, but My words shall not pass away."

Three thousand years of antagonism have proved the amazing ability of the Bible to withstand any attacks of the Devil. The past, present and future preservation of the Bible is a tribute to the amazing book — the Bible.

Properly to understand the Bible, one must grasp the unique purpose of its writing. This purpose, simply stated, is to reveal God to man. The

Bible tells us that "God is a Spirit, and they that worship Him must worship Him in spirit and truth." Man cannot easily perceive that which he cannot see, therefore it would be impossible for man to understand God apart from the Bible.

The Bible also communicates to man that God has a will for him. It shows man how to live among other men. More important, however, is the fact that the Bible reveals God's will for man in relationship to Himself. Man is a sinner and estranged from God. This he knows intuitively. Man cannot by His own devices, apart from the word of God, find God's will that he might be reunited with God.

## THE FUTURE

A unique feature about the Bible is that it reveals God's will for the future. There is no authenticated source in the world that can give direction to men beyond the grave, except the Bible.

In revealing Himself to men through His word, God is seen offering His free gift of salvation "without money and without price" to every one who believes. The Bible is the only book ever written that makes this offer.

All other religions present salvation as something to be earned by man — not prepared by God. Only this amazing book, the Bible, presents God's purpose for man's salvation. God's word is "written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Trust Him now!

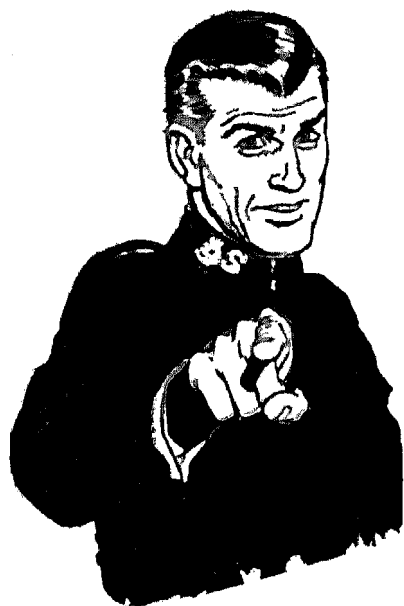
## WISHING

WE wish so many things, our hearts are filled  
With longings for ourselves, and those we love,  
As if the very fact that we had willed  
Would bring the blessings longed for from above.

The things we most desire seem to our view  
Like fruit, just out of reach, beyond our grasp.  
We gaze and wish, 'tis all that we can do,  
Although our eager hands would them enclasp.

O Lord, turn all our longings into prayers  
If they are worthy—if not, let them die.  
Who leaves the choice with God the better fares,  
And finds in Him a glad serenity.

—ANNIE E. HAMMOND



# ON BECOMING A CHRISTIAN

By Captain W. Little, St. Stephen, N.B.

**R**EADING the book *On becoming a person*, written by Carl Rogers, an American psychologist, I noted a certain pattern that deals with background, environment, childhood, personal growth, goals and ambitions. In the course of this article I would like to deal with the subject "On becoming a Christian," taking the acceptance of Christianity, step by step.

I feel if we would draw near to God and live closer to Him we would fulfil in a greater degree His will concerning us, and would understand more fully our role as a committed soul to Jesus Christ. In 2 Tim. 1:12 we read: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." We must first commit ourselves unto Him.

Basically in all people there is a fundamental relationship to God the Father. Sir Francis Bacon said, "Atheism is rather in life than in the heart of man." Certainly if one were only to skim the surface of God's Word he might be able to label himself an atheist, but if this same person was to take time to study the Bible he would know

and feel something of God's reality and presence, for in Hebrews we read, "For God's Word is quick and powerful. . ."

This leads me to say something about conviction. Bramwell Booth's commentary on the life of Charles Finney points out that Finney's first convictions came from reading the Bible. But is it so amazing that God should speak to man through His Word? Jesus said: "Behold I stand at the door and knock, if any man hear My voice and open the door I will come in to him." God does speak to men's hearts and those who listen hear Him.

Conversion, a new creation, a new birth, a new life in Jesus Christ should be the personal experience of every man. Someone, of course, is bound to ask: "Do you really feel it necessary for a man to come to this crisis in his life?" Jesus supplies the answer in John 3:3: "Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God."

Barclay says: "Nicodemus was up against the eternal problem of the man who wants to be changed and who cannot change himself."

The keynote of the New Testament is that Christ came and died and rose again that men might believe and experience the new birth. Bunyan's conversion was hastened by meeting some women in Bedford, whom he heard talking about the new birth, and of the great transformation which God had made in their lives.

It is necessary that our natures be changed so that the beauty of Christ may be seen in us, and that God the Holy Spirit might actually dwell in us. You say, is this really

possible? In 2nd Peter we read: "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Now, we find man's relationship to the spiritual taking quite a different form, not just a vague belief in God, but living and abiding in Jesus Christ. We have progressed from just a vague thought or idea of God to an experience in Jesus Christ. This is followed by what I might call "conversion aftermath," and here the new Christian sometimes loses out. The intention has been noble, we have committed ourselves to Christ, but what of the next day? We live in the same town, the same house, we have the same relatives, the same friends, we work at the same place, we meet the same people, can we keep our commitment to Christ? The next week we may be beset by loneliness, worry or depression. What of our commitment? Jesus said: "I pray not that Thou shouldst take them out of the world but that thou shouldst keep them from the evil."

May I suggest that the same faith which enabled you to stretch forth your hand to Christ will call forth the power of the Holy Spirit to keep you, and "having done all, to stand."

Now we seem to be faced with some questions which must be answered: Do I have this deep-rooted faith in God? Have I been born again? Am I now living my life for Christ? Am I a true ambassador of Christ? These questions must be answered in the affirmative, if we would hear the "Well done."

can you trust the multiplication table?"

"We trust it because—well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

\* \* \*

## The Only Cure

**W**HAT is the cure for all this social chaos, domestic trouble, secret pain—this wrong-doing as between kings and subjects, fathers and children, man and man? The one cure is the cross of Christ.

Have I not preached that with some consistency ever since you knew me? Have I ever given a second prescription for this malady of the world? If I ever have, allow me now to tear it up—publicly tear it up—so that nobody can ever patch it together so as to make one word of it through all time.

The prescription I will give is given to me. The prescription by which I would abide according to the exhortation of Scripture—the prescription which I would preach to all mankind—is this: "The blood of Jesus Christ cleanseth from sin."

—Joseph Parker.

## DAILY DEVOTIONS



### SUNDAY—

AND THE PHARISEES AND THE SCRIBES MURMURED, SAYING, THIS MAN RECEIVETH SINNERS, AND EATETH WITH THEM.—Luke 15:2.

When we truly possess the Spirit of the Master we will welcome all—rich and poor, high and low—and will open our hearts and doors to show them what Christian fellowship really means.

Jesus died for all mankind,  
And Jesus died for me.

### MONDAY—

GIVE US THIS DAY OUR DAILY BREAD.—Matt. 6:11.

Lord teach us to pray this prayer of the disciples and help us to understand truly its deepest meaning. Give us kinship to all mankind as we think of life in terms of "daily bread."

Back of the loaf is the snowy flour,  
And back of the flour is the mill,  
And back of the mill is the wheat and the shower  
And the sun and the Father's will.

### TUESDAY—

WHAT MAN OF YOU, HAVING AN HUNDRED SHEEP, IF HE LOSE ONE OF THEM, DOTH LEAVE THE NINETY AND NINE IN THE WILDERNESS, AND GO AFTER THAT WHICH IS LOST, UNTIL HE FIND IT?—Luke 15:4.

The work of saving men must continue until the last one of the lost sheep is found and brought home.

But all thro' the mountains thunder-riven,  
And up from the rocky steep,  
There arose a glad cry to the gate of Heaven

"Rejoice! I have found my sheep!"

### WEDNESDAY—

HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME.—John 14:21.

Love of Christ makes me obedient unto Him. What He asks we give. While He leads, we follow. When He bids us pause, we wait. Love is not cautious; it is ever brave and generous.

Come, Holy Spirit, Heavenly Dove,  
With all Thy quick'ning pow'rs;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

### THURSDAY—

IF ANY MAN . . . TAKE UP HIS CROSS DAILY, AND FOLLOW ME. THEN ARE YE MY DISCIPLES INDEED.—Luke 9:23; John 8:31.

The disciple must have training else he cannot be a true follower, and that training comes in the discipline of life, in carrying of one's cross, in obedience to the rules of the Way.

"Take up thy cross and follow Me,"  
I hear the blessed Saviour call.  
How can I make a lesser sacrifice,  
When Jesus gave His all?

### FRIDAY—

DO GOOD AND LEND, HOPING FOR NOTHING AGAIN.—Luke 6:35.

May we serve our Father faithfully without desiring praise or credit, because we have His great love in our hearts.

From all self-seeking emptied,  
From worldliness and sin,  
Now to my waiting vessel  
Thy Spirit, Lord, pour in.

### SATURDAY—

I WILL SAY OF THE LORD, HE IS MY REFUGE AND MY FORTRESS: MY GOD; IN HIM WILL I TRUST.—Psalm 91:2.

If, in our earthly tasks, we do all that we can and put our faith and trust in God, He will do the rest. He will give us added strength to accomplish His work.

Other refuge have I none,  
Hangs my helpless soul on Thee,  
Leave, ah! leave me not alone,  
Still support and comfort me.

## The Sinner's State

"All we like sheep have gone astray."—Isaiah 53:6.

"They are gone far from Me, and have walked after vanity, and are become vain."—Jeremiah 2:5.

"They all are estranged from Me through their idols."—Ezekiel 14:5.

**T**HE threefold parable of our Lord in Luke 15 presents a vivid description of the sinner's state in the sight of God, which should leave him in no doubt as to his true condition.

In the story of the lost sheep we have a picture of the senseless sinners; the lost coin tells of the insensible sinner; and the lost son describes the sensual sinner.

The sheep was lost because of its straying nature; the coin was lost through the fault of another; the prodigal was lost because of his own willfulness and waywardness, but all are described as being "lost." The son needed to repent and return to his father.—*Fellowship News*.

## Book Of The Ages

**T**HE Bible is the one book of the ages—of all ages and all climes. Man's present unbelief seeks to loosen its authority, to dilute its statements, to render indefinite its doctrines. But the word of the Lord endureth for ever. God is not man that He should lie. His word is sure, His truth is everlasting, His book is like the sun in the firmament; a light for all ages and lands.

—Horatius Bonar

## It Works

**A** MECHANIC was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible.

"What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic was puzzled a moment; then he looked up.

"Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how



## Canada's New Winter Sport

By Melba Woelfle

CANADA, queen of snowtime fun, has developed a brand new winter sport that is taking the country by storm—snow cruising.

In a variety of motorized toboggans and scooters on skis, young and old are taking to the hills to enjoy the winter wonderland in all its pristine beauty. In fact, snow cruising has become so popular that winter carnivals from coast to coast will be holding snowmobile rallies and races, including everything from cross-country trails to slalom courses. More than 100 motorized toboggan clubs stage regular races, rallies or outings.

### Championship Races

Whole families take to the snow on the snow cruisers; mom and pop on board, and the kids on a toboggan towed along behind. Summer-time water skiing enthusiasts keep in trim during winter months, skimming along behind a motorized toboggan. And this ski-time recruit to the enveloping march of automation brings ice fishing and winter hunting grounds to within easy toting distance. The motors can even be used to supply warmth while you are sitting over that hole in the ice, waiting for the fish to bite.

Manitoba, Ontario, and Québec are the most active centres for the new sport, but you will find it in Nova Scotia, Saskatchewan, Alberta and British Columbia resorts as well.

The third annual Canadian Championship Power Toboggan races will be held at Beausejour, Man., on February 26 and 27. Approximately fifty machines of varied horse-power are entered in the different classes, and about 150 drivers will operate the machines, including some from the border states of Minnesota and North Dakota.

At last year's championship races, along the winding bed of the Brokenhead River, about 6,000 spectators thronged the banks. One of the highlights was a sudden death contest between the mayors of Medicine Hat, Alta., and Beausejour, Man. Medicine Hat won.

The Northern Manitoba Trappers' Festival at The Pas, Manitoba, February 17 to 20, will also feature power toboggan races. Approximately twenty-five different machines are expected to compete, with a total of about forty different drivers.

Remote Norway House, 300 miles north of Winnipeg, which is one of the oldest trading posts and Indian missions in the West (1773), also will feature power toboggans at its annual Trappers' Festival this winter. Since access to this isolated trading post and Indian Reserve is only by air in winter, the number of contestants, and spectators, is comparatively small—but enthusiasm and atmosphere run high.

"Posses" of up to twenty machines race from Cochrane to Timmins, Ontario (about forty miles, cross-country). Fifty or more entrants participate in the annual winter race of the Commodore Yacht Club in Montreal, Quebec. Valcourt, Quebec, where one of the popular models of motorized toboggans is manufactured, stages races for competitors ranging in age from



SNOW vehicles like this one are now the "rage" at winter resorts throughout Canada. They are used for pulling skiers or toboggans, for taking leisurely jaunts over a winter wonderland and for ice fishing.

seven to seventy-two. In southern Ontario you'll see motorized toboggans at the Barrie Winter Carnival, Penetanguishene's Winterama and the Orillia Carnival.

At the Ste. Agathe Winter Carnival, during February, in Quebec's Laurentian Mountains, there will be motorized toboggan races, plus races on February 27 and 28—in addition to the host of other winter activities, ranging from ski jumping, parades and international dogsled races, to congregating in rustic chalets to absorb some of that French Canadian atmosphere.

The Laurentian Mountains is one of the major ski centres of the North American continent, and is probably the foremost centre in the world in the use of these trusty motorized ski units.

Those who aren't skiing, "ski-doo."

A motorized toboggan club at Ste. Agathe has more than sixty mem-

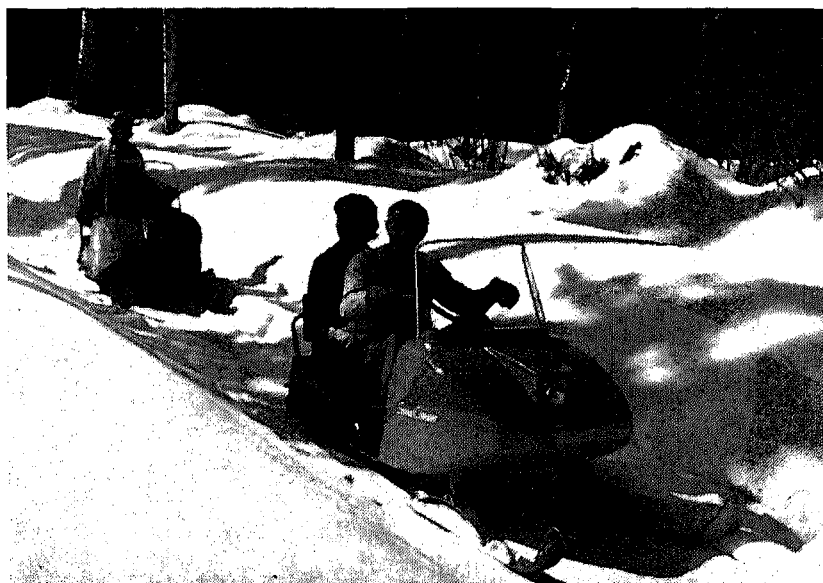
bers who ski over the snow to their clubhouse-barn mid-way to St. Adolphe. This year, members of that club will act as guides for visitors to the area who want to hire a toboggan unit and explore the winter wonderland of the Laurentians.

In the last few years, the popularity of trail-skiing has fallen off and the scenic ski trails that used to criss-cross this lovely year-round resort area have fallen into disuse. With the booming popularity of snow cruising, however, many of these old trails are being whipped into shape again. The eleven-mile trail from Ste. Agathe to Ste. Lucie, and the twenty-one-mile trail from Ste. Agathe to St. Jovite are being prepared for this winter's snow cruising enthusiasts. Trails will be clearly marked and trail maps will be provided.

These motorized ski units, with their tractor treads to forge over snow and ice, are made for one, two, three or four passengers. Somewhat akin to a European motor scooter in style, the Canadian snowmobiles skim the snow-clad hills at speeds up to thirty-five miles an hour, opening new vistas, hitherto enjoyed only by those who could ski or snowshoe into the glistening splendour of Canadian winter. One manufacturer maintains that in a few years, the motorized toboggan will be to winter what the motor boat is to summer.

In the meantime, they are used for pleasure in southern Ontario, and trappers and fishermen use them for business in the north. Motorized units are putting sleigh dogs out of business. Around Churchill, Manitoba, Royal Canadian Mounted Police use the mechanized dog teams—to round up the dogs that have been thrown out of work.

—Travel News



CRUISING in company through the silent, snow-covered bush is a new and exhilarating experience. These versatile snow cruisers can travel almost anywhere and run at speeds of thirty miles per hour.

# THE WORLD DAY OF PRAYER

By Isabel Loveys

of the Women's Inter-Church Council of Canada



**E**ACH year the Canadian reports reveal the warmth of the fellowship enkindled and the new insights gained through the observance of The World Day of Prayer.

A remote settlement on the Prairies reports:

"Sunshine, ploughed roads, publicity, and good arrangements made our Day of Prayer. We met in a farm house ten miles from the nearest church. There were Anglican, Lutheran, Mennonite, Presbyterian and United Church women present. The music for the service had been put on tape by one of our organists. The prayers were read with meaning and dignity. The responses were sincere. And after the service and fellowship we all felt it was good for us to be here."

A group of women in Quebec reveal their appreciation of the day:

"It is a wonderful experience to be part of the World Day of Prayer service, linking our Christian faith with other Christian women all over the world. In our 1964 service, 'Let Us Pray,' we found love, patience, and understanding of all that was good, remembering as we prayed together all the tragedies, heartaches, suffering and hunger throughout the whole world, and that we were uniting our effort to take His word, through prayer and service, unto the icebound northern lands and the far-flung isles of the sea."

## A Yearly Highlight

Indian women in Moose Factory told us their groups had a combined service, dividing the programme, and each taking a part. The older Indian women who can read little English learned the prayers through the help of younger members of the family. The little church, heated by a log fire, was made ready for the service, which was shared by grandmothers, mothers, young women, girls and children. It was a highlight in the life of the church.

Each year brings new adventures, the most interesting in 1964 being the request from the B.B.C. in London, England, for a tape telling of our Canadian observance which was used in the week preceding the World Day of Prayer on their devotional programme, "Lift Up Your Hearts." This tape told of a service in Newfoundland where women came to a hilltop church when the howling wind threatened its foundations. In spite of the storm which began before noon, at service time dark forms of women against the snow and the gale were seen approaching the church. The thought that their little island could be joined to the whole world in prayer

had really captured their imagination, and they had to attend. The tape also told of the 3,500 centres where Canadian women share the day with Christian women in all the nations of the Commonwealth, and finally told the story of the dispersal of our offering to the uttermost parts of the earth.

Prayer and action, like faith and works, are inseparable and, on the World Day of Prayer, our realization of this is expressed through our offering which is largely given to help satisfy the universal hunger in the world today for the printed word.

Because of the increasing generosity of Canadian women, each year we are able to respond to new appeals. One of the most interesting of these in 1964 was a request for assistance in establishing a church book store in the New Hebrides where the Reverend John Geddes and the two Gordons were among the first missionaries to bring the Gospel to the peoples of these islands. The venture of assisting in supplying a bookstore where none exists, in supplying Christian literature to a growing church and in helping to educate New Hebrideans



Pearl Walker McNeil

who are just becoming aware of the outer world and are eager for reading matter, was most appealing. The attractively illustrated literature which comes from Communist presses has not yet found its way to this remote corner of the Pacific. How opportune it is when the Church can establish its bookstore first!

Love is known by the deeds it prompts. It is a yearning for another's welfare, a readiness to take the opportunity of serving another. With this in mind we see why love is the greatest asset we have to share, and with our love must go our gifts.

In 1965 the World Day of Prayer will be observed on the first Friday in Lent, March 5th. The author of the service is Pearl Walker McNeil, a gifted and distinguished American negro, who shows forth her Christian witness both in the work of the church and in the world. She is the wife of The Reverend Jesse Jai McNeil, author and minister, and they are the parents of four teenagers, two boys and two girls. In Pasadena, California, where she lives, she is a member of Women Voters, and Chairman of the World Service Committee of the Y.W.C.A. She was recognized by the late President Kennedy as one of the 300 women leaders in the United States when he invited her to a

special conference in the White House, the outcome of which was the formation of an ad hoc Women's National Committee on Civil Rights. In Detroit, her former home, she was named "Layman of the Year" by the Detroit Council of Churches. She was the first negro and the second woman to receive this citation. She is now a member of the General Board of the National Council of Church of Christ, U.S.A. In 1961 she led the Prayer Fellowship in Kitwe, Northern Rhodesia, which was held in observance of the 75th Anniversary of the World Day of Prayer. Her choice as author of the 1965 service is most timely in view of the international and interracial problems in the world today.

She selected as her theme the challenging question, "What doth the Lord require?" and in her service she expresses the answer in terms of involvement in these words: "As is our custom, we are gathered together with Christians around the world, united in prayer for each other and for the needs of the world. Our world is in ferment. It is in an agony of rebirth. Old patterns of mankind's historical existence have been challenged. In this crisis the Church cannot be content anywhere in the world with being merely an unimaginative and conventional force for peace and freedom, for justice and righteousness. It is now called to a radical and deep involvement in the affairs of the world in the name of Christ. For if we would make our Christian witness effective in these revolutionary times our prayers must become involvement and involvement our most earnest prayer."

The order of service for the World Day of Prayer will be published in "The War Cry" in the February 20th issue. This may be useful for services in institutions.

## OBSERVE THE LORD'S DAY

**B**EGIN on Saturday night. Time was when shoes were polished and clothes for Sunday were laid out on Saturday evening. These little disciplines helped a youngster appreciate the necessity of preparing for Sunday carefully. Family prayers on Saturday night helped tune the hearts of parents and children.

Then, get up at a reasonable time on Sunday morning. When even one member of the family has to rush around to get ready because he has "slept in," the entire family is affected.

## Time To Pray

Take time, too, for private devotion.

It is helpful also to eat breakfast as a family. One pastor asked the children in a Sunday school class how many of them had had to prepare their own breakfast that morning, and more than half of them raised their hands.

It is important, as well, to push away everything that clutters the mind. Begin by selecting radio or TV programmes that give Sunday a worshipful start.

Empty your home of its members and fill the house of God with worshippers. More and more worship is becoming less and less a family experience.

Encourage placing a high premium on worship. Instruct the children concerning church attendance, and begin to do so at an early age.

The Psalmist asked, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?"

Do you remember the answer? "He who hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

—Thomas F. Chilcoate Jr.

No one is made strong by God, but he who feels himself weak in his own strength.—St. Augustine.

## 1965 WORLD DAY OF PRAYER FRIDAY — MARCH 5TH

### THEME — WHAT DOTHTHE LORD REQUIRE?

#### MATERIALS AVAILABLE

Adult	Order of Service in English .....	2c each
	Order of Service in French .....	2c each
	Order of Service in Chinese .....	2c each
	Order of Service in Japanese .....	2c each
Girls'	Order of Service .....	1½c each
Children's	Order of Service .....	1½c each
	Copies of the Adult Service in Braille are free on request	
Posters	.....	10c each
Film Strip	"Around the World in Prayer" (Prepared in '63)	\$1.50

Leader's Guide  
History of the World Day of Prayer  
Story of the Women's Inter-Church Council of Canada  
Planning for the World Day of Prayer

Free  
on  
request

Orders should be sent to:

WOMEN'S INTER-CHURCH COUNCIL OF CANADA

97 Saint George Street, Toronto 5, Ontario.

Orders must be received in the office not later than February 19th, 1965

## TWENTIETH CENTURY MIRACLES

Tales of "twice born men" of modern times, offered as proof that The Salvation Army's original soul-saving mission is still being accomplished. Told to, and adapted for publication:

By LIEUT.-COLONEL BERNARD WATSON

ALL the world makes for Washington these days. Most countries of the world are in debt to America, recipients of her aid and hopeful of generosity in the future. The United States Treasury, with the immense resources of hard-working America behind it, is a Santa Claus to many nations.

The seat of all this power looks the part on a sunny day: magnificent buildings, grand memorials, green lawns, the Pentagon, the Capitol, the White House and much besides. Great banks, office blocks, rich homes and mighty sky-scrappers. But there is another side to Washington as there is to every city. Slums, back-alleys, dead-end jobs, unemployment, teenage delinquency, alcoholism, hoodlums and crime.

There is also The Salvation Army, with its motto stated and known throughout the city as "Hand to man — Heart to God." One can see this worked out at the Men's Social Service Centre where Brigadier Wilbur Young is in charge. Hundreds of needy men flock to this place for bed and board, advice, a lift up, a suit and moral and spiritual aid.

### Challenge

The needs are so complex, so dire, that professional men combine with Salvation Army officers to meet the challenge. There are religious services, the Bible, hymns, prayer meetings and a well-worn Penitent-form. There are qualified social case-workers, a clinic, operated by a doctor and one or two medical students.

There's also, inevitable in America, business — big business, which is used as part of the rehabilitation programme: a fleet of trucks in which to collect gifts from Washington's generous citizens — clothing, electrical equipment, furniture . . . Tons of this discarded material, much of it highly valuable, goes to workshops where "down and out" men, many of them already standing up, sober and determined to do better, work on restoration and repair before the stuff goes out to Salvation Army thrift stores. There people in lower income brackets are glad to hunt for bargains.

No-one is in any doubt about the purpose of the work " . . . heart to

God." The mundane task, the good meals, the counselling are all preliminary to effort to lead a man to God. The 6:30 meeting is a conglomeration of problems before which money, or the best secular social science, would be powerless. Many of the men have knelt at the Penitent-form. Some are Salvationists.

The man on the right, there, is a former drug-addict who has served

various prison terms for offences under the narcotics laws. The man in Salvation Army uniform, leading the hymn at the moment, was once a "hopeless" alcoholic. They call this song session "singspiration" and it goes with a swing. The organist is a young woman whose bright femininity, in startling contrast with the setting, is a flower blooming in a dark back alley.

### Low Pitch

The songs are pitched low for men's voices and some people would consider them to be mushy sentimentality. Specimen:

*There is a place of quietness  
Near to the heart of God,  
A place where sin cannot molest  
Near to the heart of God.*

*O Jesus, blest Redeemer,  
Sent from the heart of God  
Hold us, who wait before Thee  
Near to the heart of God.*

The idea of love, security, shelter needs to be strong in all the songs used by men who are broken, homeless, unmarried, divorced. Men who have no children, or, if they have, whose children are ashamed of them, find compensation in such songs. Some of them would not wish



## The Boy From The South

Wealth And Poverty Side  
By Side In Washington

their relatives to know where they are: they are alcoholics who took "the geographical cure."

A tall youngish man with crew-cut hair gets up to speak. "I've had another week sober. There's a long way to go but *I am going*. I thank God; I thank you for your prayers . . ."

The next man speaks slowly, haltingly, as if English were foreign to him. In fact he has been taught to speak coherently while at this centre. He can read now, something he could not do when he arrived.

The pretty girl at the piano and a young man, her fiancé, sing together. As the men listen and look, as the sweetly cloying music comes over, many of them are near to tears.

*All things are possible,  
I do believe . . .*

### Bootlegger

Afterwards Walter speaks. In prohibition days he watched a bootlegger hide whisky and with the assistance of other teenage boys drank the lot. Marriage, job, and life in the United States army were all made disastrous by drink. When arrested by M.P.s in Paris he was so violent he had to be put into a padded room.

"When I came here I had not been without drink for twenty-five years. Since I knelt at the altar I have not touched it. That is a year ago."

Hundreds of men pass through this place every year and their stories are alike in many particulars. Differences would be in the degree of success or failure, in attempts to conquer their besetting sin. One young man here was born in a Southern city, into what the British would call middle-class. Having attended high school he went on to the University of Georgia where he took a Bachelor of Arts degree. Later he became a school teacher in South Georgia. He was fond of drink but

that was not his problem. Something even worse . . .

When he came into a legacy he threw over his teaching job for that rich man's playground, Miami Beach, in Florida. When the money was spent he was forced to go back home and find work again. But he could not settle as a school teacher. Something was making him wretchedly unhappy.

He worked for his M.A. with the aim of getting an assistant headmaster's post. The work was good enough but he was not. The tragedy of his life could not be hidden indefinitely from himself or from others.

### Shadows

Driven from his home town and from his profession by scandal there began for him that lonely walk in the shadows. It led him by many devious ways at last to Washington, and the Men's Social Service Centre where Brigadier Young believes that the pity, the grace and saving power of God is for all men—even such castaways as the boy from the South: a homosexual.

He owed to his plight and the Salvationists told him that prayer and faith in God could help him as it had countless other men, including many with this problem.

Recognition of his problem, confession of his need was a beginning. A day-by-day programme of hard work and fervently maintained religious devotion was the rest. He could not ask God to forgive him for being as he was, but he could learn to live with his problem, and not succumb to it.

### Reconciled

His parents are now reconciled to his particular status, aware that he will probably never marry as they had hoped. But, helped by the Salvationists, they understand enough about their boy to be able to welcome him home and, if they cannot help him, at least not make him worse.

"Men with your problem have lived law abiding and wonderfully useful lives" the boy was told at Washington Centre. On his knees he asks for faith to believe this is true; and for power to work for God as he strives to prove it so.

## NO ESCAPE FOR PRISONERS

THE corps officer at Tjeribon, Central Java, is a good example of a leader with efficient follow-up work. Recently seven prisoners at a local gaol were converted in a meeting led by the officer and, when released, the men knelt at the mercy-seat in the corps to make public decisions.

Before they left for distant parts of Java the officer obtained their

address and informed headquarters and the nearest corps. Each man has been contacted, friendly links have been formed, and hopes and prayers are centred on the objective of making seven new soldiers from prisoners who found spiritual freedom through an officer's prison ministry. The Salvationists' care for souls is as universal as the Movement itself.

# Retired Officers' Residence Opened in Toronto

Territorial Commander Dedicates New Building



FOUR-STORY residence for retired officers recently opened on Davisville Ave. in Toronto. (BELOW) Mr. G. D. Wilson, architect, speaks at key-turning ceremony. To his right is Colonel H. G. Wallace. At far left is Commissioner Edgar Grinstead.



IT has been many months since residents on Davisville Avenue in Toronto have heard Salvation Army band music outside No. 84, the site of the old training college. However, on a chilly afternoon in January, the familiar sound was heard again, and, significantly perhaps, the music was being supplied by a cadets' band. The occasion was the official opening of the new four-storey residence for retired officers, presided over by the Territorial Commander, Commissioner Edgar Grinstead. The Commissioner was accompanied by Mrs. Commissioner Grinstead, the Chief Secretary and Mrs. Colonel Herbert Wallace, and the Field Secretary and Mrs. Colonel Cornelius Knaap.

In the brief key turning ceremony held under the concrete canopy over the main doors, the Commissioner commended those who had helped make the event possible, especially noting the part played by former territorial leaders, Commissioner and Mrs. Wycliffe Booth. On hand for the key presentation were the architect, G. D. Wilson, and contractor, W. Malaniuk. Mr. Wilson spoke of the privilege of being connected with the residence and felt that it would have "a unique ministry in the community." After the doors were opened, retired officers led the many interested onlookers

into the foyer. The Chief Secretary and the Property Secretary, Colonel Carl Hiltz, also took part in the ceremony outside.

The tastefully appointed main lounge, complete with brick fireplace, was taxed to its limits to accommodate the overflow crowd for the service of dedication. Many were forced to stand in the foyer and hear the service relayed by P.A. system.

After the singing of an aptly chosen song, "Now thank we all our God," a Scripture reading by Mrs. Colonel Wallace, and prayer by the wife of the residence's superintendent, Mrs. Lieut.-Colonel Burton Pedlar, the Commissioner welcomed visitors. They included members of The Salvation Army's Advisory Board in Toronto and their wives, and many of the territory's Divisional Commanders, in the city for an executive officers' council sessions. The Territorial Commander said that he felt honoured in being able to officiate at what was the realization of a long cherished dream of his predecessor and Mrs. Booth, and congratulated the architect and builder for their "harmonious understanding" in completing a difficult project.

The Commissioner then introduced Lieut.-Colonel Pedlar who, he said, had through illness "sacri-

ficed that wonderful sense of vocation on the mission field." The Colonel responded by voicing his sense of gratitude for the opportunities there would be "on every side" in his new appointment. He looked forward to "dispensing some inspiration" through his duties.

Representing the retired officers of the residence, Brigadier Margaret McAulay spoke well-chosen words and proved that the years had taken no toll of her clever wit. She told of the feeling of well-being that had come to those who needed a haven in having entered such a residence. She said that, like her, the residents felt that "the Army had been good to them and for them" and that they would continue to be prayer warriors if not active participants in the battle for God and right.

## Greetings Read

Messages of greeting were read by Mrs. Commissioner Grinstead. Mrs. General Frederick Coutts' letter spoke of looking forward to visiting what she described as "an enterprise of love." Commissioner and Mrs. Booth voiced their pleasure in learning of the project's completion and prayed that the residence would be a place "of fellowship, friendship and deep abiding peace;" and Mrs. Major A. Laurie (R), representing retired officers of the U.S.A., wrote that she felt sure that the home would offer "gracious living and bring the benediction of God" to the residents.

In his dedicatory address, the Commissioner spoke of life's eventide years and the lamps of memory, fellowship, thanksgiving, hope, new opportunity, and spiritual experience which were lit during such a period. He also mentioned the privilege of rest — both in the physical sense and the richer spiritual sense — enjoyed by those who had faithfully fought for God during their active years.

Others taking part included Mrs. Commissioner W. Dalziel (R) (W), Colonel Wallace and the cadets' band, led by Captain Earl McInnes.

Tours were conducted of the various floors, on each of which there are bed-sitting rooms with washroom, two-roomed apartments with bathroom for married couples, and a lounge for communal relaxation. Refreshments were provided.

There was an undoubted sense of rightness about the afternoon's activities, and this included a feeling of satisfaction that those who had, for many years, selflessly served others, were now themselves being served.

## International Secretary Visits New Zealand

NEW Zealand is a land of contrasting beauty, of lush green valleys and snow-capped peaks, of rushing mountain streams and placid lakes, of long reaches of surf-pounded sand and precipitous cliffs which form fjords rivalling those of Norway. By European standards the islands are sparsely settled with a total population of less than two-and-a-half million.

Most of the cities are situated on the coast, with some of the finest sheltered harbours in the world. At night from the hilltops it is a magnificent experience to look down upon the thousands of twinkling lights reflected in the waters of the inlets and bays.

As diversified as New Zealand's natural beauties is the work of The Salvation Army in that country. My first call was to the People's Palace Hotel, one of three temperance hotels providing low-cost accommodation for families. We were pleasantly surprised by the quality of the furnishings, food and general service during our stay there while in Auckland.

Bethany Home, which we visited the following day, is for unmarried mothers, while the adjoining maternity hospital has seventeen beds serving private patients as well. The building is an old mansion, gracious but non-functional, expensive to maintain and a constant fire hazard. The Matron, Brigadier Allison, hopes that funds will be forthcoming to enable a new wing to be constructed.

## Boys Enjoy Games

At the Hodderville Boys' Home, Putaruru, we found fifty boys, mainly from broken homes, enjoying a Saturday morning of games and fun. The dormitories were large and airy, cheerful and bright, and (for once) uncrowded. The farm, about a mile away from the residential buildings, is a show-piece for the Army world: well-kept buildings, a capable staff and over 2,000 acres of first-class pasture land rimmed by hills on the horizon. There are 5,000 sheep and 500 dairy cows to be looked after.

We climbed fences to get a better view of virgin land about to be "taken in" as new pasture; we inspected the airfield, and the plane that does the "dusting"; we watched the shearing—by men who hold world records for speed.

Then we attended a brief meeting of the Citizens' Advisory Board with the Territorial Commander and the Farm Manager. The farm has been in the doldrums financially, proving a liability rather than an asset to the Army's work. All this has changed since the advisory board was set up.

Men of vast experience are giving their services and their expertise to the farm. One member is an authority on sheep-farming, another on dairy-farming, and a third had been a lecturer at the agricultural college. It was an inspiration to sense the enthusiasm of this group and to hear of their plans for future development, including the establishment of an agricultural training centre for boys which will further enrich The Salvation Army's programme in New Zealand.

EDWARD CAREY,  
Lieut.-Commissioner



RETIRED officers, Army friends and Salvationists who attended the dedication service held inside the residence.



## Territorial Leaders

### Visit Hostel;

### Seekers Recorded

THE CHAPEL at the Sherbourne St. Hostel, Toronto, contained a "standing room only" crowd for the first visit of the territorial leaders, Commissioner and Mrs. Edgar Grinstead.

The meeting commenced on an evangelistic note as the congregation sang "Jesus saves," under the leadership of the centre superintendent, Brigadier William Lorimer. Following the hearty singing of a chorus, Lieut.-Colonel Ernest Fitch, the Men's Social Service Secretary, introduced the visitors.

Mrs. Commissioner Grinstead read from the Scriptures, after which Cadets D. Timmerman and D. Ritchie sang "Blessed Assurance," accompanied on the piano by Mrs. Major Stanley Mattison. There was a ready response to a call for testimonies by Lieut.-Colonel Fitch.

Following a down-to-earth message by the Commissioner, three men knelt at the mercy-seat.

The presence of a brigade of cadets, under the Men's Side Officer, Major Edward Read, was of help.

—S.C.M.



### Brigadier and Mrs. W. Pike Retire After Lifetime of Service

BRIGADIER and Mrs. Wallace Pike recently entered retirement after a lifetime of devoted service to God and man as Salvation Army officers.

Wallace Pike was born in Newfoundland a few days before the close of the nineteenth century. One of his earliest recollections is the family altar held in the home of his Salvationist parents. He was converted following service in World War One.

#### Heard The Call

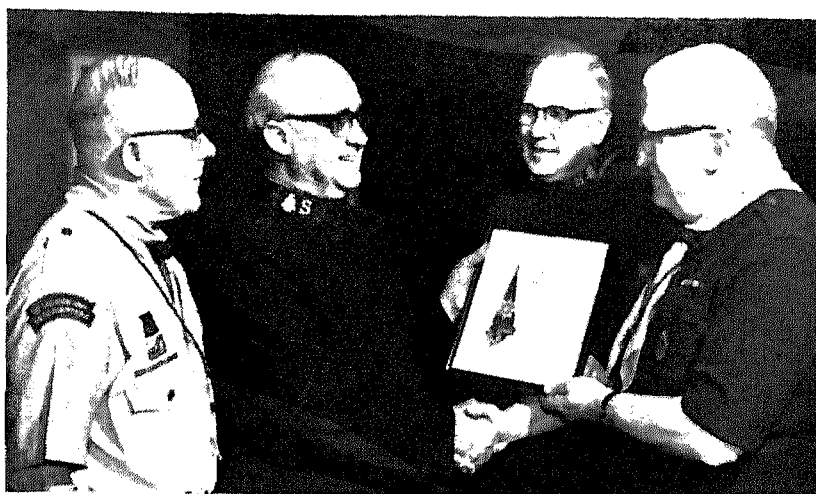
During a revival he received the call for officership and after much debate, prayer and testing he finally committed his life to God for full-time service.

From the Training Home in St. John's, Lieutenant Pike was appointed to the Paradise Sound Corps in 1921. For three years he commanded corps and taught day school. In 1924 he was married to Captain Minnie Pretty. Appointments in seventeen corps followed.

Ensign and Mrs. Pike were in command of the Fortune Corps when the earthquake and tidal wave struck that coast in 1929, with loss of life and property.

"One of my soldiers and myself," said the Brigadier, "walked twenty-five miles to help those who were left homeless or had lost loved ones."

In over forty-four years of active



COLONEL H. G. Wallace presents certificate of recognition to Mr. Reginald St. John Terrett, Ontario Provincial Boy Scout Commissioner, during ceremony at Territorial Headquarters in Toronto. Mr. Terrett has had a long and valued association with the Army's scout movement in Canada. Looking on during the presentation are Brigadier Stanley Praeger (left) and Brigadier J. D. Sharp, Territorial Youth Secretary.

officership Brigadier and Mrs. Pike have served as corps officers, district officers and teachers, and have commanded such corps as Twillingate, Triton, Springdale, Bishop's Falls, St. John's 3, Gambo, Deer Lake and Bell Island. The Brigadier has helped build several new citadels and day schools.

Mrs. Pike (Minnie Pretty) entered the Training Home in St. John's from Dildo Corps and was commissioned and appointed to Port Anson Corps with the rank of Lieutenant in 1922. She served in two corps prior to her marriage.

Both Brigadier and Mrs. Pike were awarded the Long Service Medal with star. Their family consists of three sons and six daughters.

The Provincial Commander, Colonel George Higgins, in paying tribute to these valiant officers, said: "As a teenager Wallace Pike showed great courage and endurance when serving as a soldier in the first World War. He was badly wounded and has carried marks of his sacrificial service through the years. But this did not prevent him fulfilling his calling as a Salvation Army officer, and he and his good wife have been loyal and faithful corps officers in Newfoundland. They have been zealous and enthusiastic for the cause of youth and have taken a great interest in the Army's educational programme. New properties have been erected for schools and corps in several places.

"Officers and comrades in Newfoundland wish to salute these sincere, faithful comrades and wish for them a long and happy period of retirement."

### Lieut.-Colonel and Mrs. John Steele Enter Retirement

AFTER forty years of service as an officer, Lieut.-Colonel John Steele, with Mrs. Steele, has entered upon retirement.

Born in Motherwell, Scotland, John Steele came to Canada as a lad of sixteen and made his home with his officer-brother, Alfred, in Winnipeg. Through the influence of his sister-in-law, Janet Steele, he became converted and decided to dedicate his life as an officer of the Army. He linked up with the Winnipeg 3 Corps, where he remained

until he entered the Training College in Winnipeg in 1924.

Commissioned as a Lieutenant in 1925, he was appointed to special work with the "Gospel Motor Chariot" in Manitoba, and later was in charge of the chariot in Saskatchewan. After appointments in several prairie corps, he was united in marriage with Captain Henryetta Lyons in 1930. Together they served in several Western corps. A brief period in the Men's Social Service Department followed, after which Adjutant and Mrs. Steele were transferred to the Public Relations Department, where they remained up to the time of their retirement from active service, apart from an interval of five years spent in War Services. The Colonel served overseas for over two years and was area supervisor of the British Columbia Command for almost three years.

#### Pays Tribute

Paying a well-deserved tribute to the twenty-five years' service of the Colonel in the Public Relations Department, Lt.-Colonel L. Carswell said: "It is a pleasure for Mrs. Carswell and myself to pay tribute to our comrades, who have laboured in the Public Relations Department for a quarter of a century. Beginning at Moose Jaw, Sask., in the twenties, appointments in Edmonton, Vernon and Calgary followed, and finally Vancouver, where they have given outstanding service to the department.

"Lieut.-Colonel Steele is an officer of initiative, skill and vision, and he and Mrs. Steele have always given conscientious devotion to their responsibilities in the Army.

"On behalf of the officers of the department I would like to express all good wishes to our comrades as they enter honourable retirement."

Mrs. Steele (Henryetta Lyons), while a soldier at Regina Citadel, dedicated her life to God and entered the Winnipeg Training College in 1925. Commissioned as Lieutenant in 1926, she was appointed to Prince George, B.C. Appointments at Grace Hospital, Winnipeg, and Nelson, B.C., Corps followed, and in 1930 she was married to Captain Steele. Their family consists of two sons and a daughter.

For the next year or so, Lieut.-Colonel and Mrs. Steele will be living in London, England, where the Colonel has undertaken a special assignment at International Headquarters.

### THE CERTIFICATE OF RECOGNITION is awarded to REGINALD ST. JOHN TERRETT for Exceptional Service

Mr. Reginald St. John Terrett has been closely associated with The Salvation Army Scout movement for twenty years.

During this period Mr. Terrett has rendered distinguished service in administration, training and counselling, through which The Salvation Army scouting leadership has been developed and strengthened.

Equipped with a unique knowledge of scouting, Mr. Terrett has moved amongst us with abiding signs of eminent Christian grace, endowing our own scouting circles with a luminous example of the noble spirit of the Boy Scout ideal.

Deepest appreciation is hereby recorded.

Edgar Grinstead  
Commissioner

### Women's Auxiliary Officers Installed

THE second annual meeting of the Women's Auxiliary at Toronto Harbour Light Centre was well attended and showed increasing activity. From a nucleus of three interested women, the group shows a membership of ninety-eight with fourteen associated. Mrs. Jean Newman was unanimously re-elected president for 1965.

The treasurer announced \$1,000 given to the Centre during 1964 for a library, snack-bar and vitamins for medical care.

The meetings, held monthly, are open to the public and are followed by a social gathering. The speaker for January was Miss Margaret Cork, supervisor of social work for the Addiction Research Foundation. She stated that only ten per cent of 100,000 alcoholics in Ontario receive any correction care.

The devotional period was led by Miss Gladys Willson. Brigadier Joshua Monk installed the officers for 1965, and brought greetings and words of appreciation from the men helped at Harbour Light.

—Frances W. de Guerre

### NEWS BRIEFS

Colonel Gilbert Best (R) and family wish to acknowledge with deep appreciation the many messages received from comrades and friends in connection with the recent promotion to Glory of Mrs. Best.

Captain and Mrs. Maxwell Hale of Newfoundland have welcomed a son, Terry Maxwell, into their home.

Major Alice Rickell (R) has been promoted to Glory from Calgary, Alta.

Brigadier F. E. MacGillivray and members of the family express their thanks for the sympathy and comfort received from friends in connection with the passing of Major Mrs. Abbie MacGillivray.

A son, Douglas Arthur, has been born into the home of Captain and Mrs. Archie Peat of Fredericton, N.B.

## CENTENARY YEAR YOUTH COUNCILS, 1965

DATE	DIVISION	PLACE	LEADER
Feb. 6 & 7	BERMUDA	Hamilton	Commissioner E. Grinstead
Feb. 6 & 7	B.C. SOUTH	Vancouver	Colonel H. G. Wallace
Feb. 13 & 14	ALBERTA	Calgary	Colonel H. G. Wallace
Feb. 20 & 21	ALBERTA	Edmonton	Brigadier J. D. Sharp
Feb. 20 & 21	SOUTHERN ONTARIO	Niagara Falls	Commissioner E. Grinstead
Feb. 27 & 28	QUEBEC & EAST ONTARIO	Ottawa	Brigadier A. Pitcher
March 6 & 7	B.C. NORTH	Terrace	Lt.-Colonel L. Pindred
March 6 & 7	WESTERN ONTARIO	Chatham	Commissioner E. Grinstead
March 13 & 14	MANITOBA	Winnipeg	Colonel W. Rich
March 13 & 14	METRO-TORONTO	Toronto	Commissioner E. Grinstead
March 13 & 14	NOVA SCOTIA	Halifax	Brigadier J. D. Sharp
March 20 & 21	NOVA SCOTIA	Sydney	Brigadier J. D. Sharp
March 27 & 28	B.C. SOUTH	Castlegar	Lt.-Colonel L. Pindred
April 3 & 4	NEWFOUNDLAND	St. John's	Brigadier J. D. Sharp
April 10 & 11	NEW BRUNSWICK	Moncton	Colonel G. Higgins
May 1 & 2	MID-ONTARIO	Kingslon	Colonel C. Knaap
May 8 & 9	NORTHERN ONTARIO	Orillia	Colonel W. Rich
May 8 & 9	SASKATCHEWAN	Saskatoon	Colonel C. Knaap

## A MATTER OF THE HEART

BY WILLIAM S. COX

WHAT is it like to come into contact with Jesus Christ? What is it like when the salvation experience happens to you?

These questions were put to me recently by a young person. I was able to tell her how, where and when. But all the wonder of the experience could not, I found, be put into words. To explain such things to another, especially someone who has never known Christ, is not easy.

I asked her if she were fond of music and she replied, "Yes, very much." I asked whether she had ever been so deeply moved by music that she had wept. Again she replied in the affirmative, and I invited her to tell how she felt on that occasion. But she said that she found it difficult to put into words, and I pointed out that the experience of salvation is similarly hard to describe.

It seems that the only way one can describe this experience to others is to live in such a way that they can see and sense some of its meaning and reality. How else can one express the depth of peace, the reality of Christ's presence or the joy which comes in knowing Christ? It is a matter of the heart, and has to be experienced personally to be fully understood.

### Army Officer's Duty

What makes a Salvation Army officer leave his bed at 3 a.m. to answer a call for help? Is it duty, a sense of responsibility, or loyalty to Army principles? That's only part of it. It goes much deeper than that. It is, in fact, love for Christ and a knowledge of His love.

What brings tears to the eyes of earnest Christians when someone under conviction in a prayer meeting finally surrenders at the mercy-seat? Is it sentimentality or emotionalism gone overboard? No, it is thankfulness and joy—for someone has found the Saviour and the peace they also know. This is one outstanding fact about being saved—you have a keen desire to see others enter into the experience, too.

What makes a selfish, arrogant and hostile person suddenly change, so that he starts to think of others and live for God rather than him-

self? It can only be the power of God unto salvation, nothing else! Only God can change lives, inspire fresh and pure motives. And that is the plainly-stated truth of the matter.

But to describe all that this "new birth" means, is another matter. So if you really want to know what this article is all about, you will have to accept Christ for yourself.

## A DEMAND FOR PERFECTION

BY EVELINE GREY, Oakland, California

ONE morning, as I stepped into the office where I am employed and had commenced my duties, above the clicking of typewriters and the drone of voices of the office staff, clearly across the large office to where I was standing, I overheard the words: "Let's make it a perfect day!"

I recognized the voice of our supervisor, and I discovered that the words were directed to a group of young women who were about to start their daily routine. A few words of admonition followed—a timely gesture as, a few days previously, several employees had been dismissed.

I thought what an ideal to live up to—a standard of perfection, a challenge to accept and to carry in our minds throughout the day. As I watched the girls walk slowly to their respective places of duty, I saw they were impressed. No one spoke, but varied were the expressions on their faces as they exchanged glances.

I began to think of those words: "Make it a perfect day!" and I realized how fortunate I was that the Lord had given me another challenging new day! Each of us should accept every day as a challenge—a spiritual adventure into greater realms of faith and understanding. One of my friends used constantly

to remind me that, every morning, as we awaken, we should thank God for His manifold blessings and for the privilege of having another day in which to serve Him.

We should always have an objective, and aim high. If at first we are unable to reach our objective, we should keep on aiming high and eventually we shall discover that we have developed faith and courage, and will have achieved many unexpected victories.

As we lift up the banner in these challenging days of noise and strife, insecurity, disturbance and compromise, could we not challenge ourselves with the words in Hebrews 12, verses 1 and 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of God."

As we "consider Him," we shall not become "weary, and faint in our minds." There is a great reassurance in the words of Jesus: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

## TROUBLESOME TEXTS

By CAPTAIN BRAMWELL TILLSLEY, B.A.

JOHN 11:4—"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

THESE words were uttered by Jesus in connection with the raising of Lazarus. He was endeavouring to comfort Mary and Martha by revealing the fact that the sickness of their brother would not ultimately terminate in death. Similar words were employed to describe the blind man in John 9: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him" (v. 3). In both cases we should keep in mind that the suffering was the occasion, and NOT the appointed preparation for the miracle. God did not CAUSE these things to happen simply to reveal His own Glory. Weatherhead once said: "God sometimes uses a lamp which He has neither made nor lit to convey His messages to man." This was surely the case with both Lazarus and the blind man.

Our present interest is in the latter part of the verse, "That the Son of God might be glorified thereby." The most obvious, and perhaps the most natural explanation is that the miracle would enable men to see the Glory of God in action. This is backed up by the content of v. 40: "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the GLORY OF GOD?" However, for those who have taken a closer look at John's gospel, it becomes equally apparent that "Glory" has an even deeper significance. In 7:39 we read: "The Holy Ghost was not yet given, because Jesus was not yet GLORIFIED" (speaking of the Cross and Resurrection). After the triumphal entry of Jesus into Jerusalem, John records: "These things understood not His disciples at the first: but when Jesus was GLORIFIED, then remembered they . . ." (12:16). Later, when the Greeks came seeking Jesus, it is recorded: "Jesus answered them saying, The hour is come that the Son of man should be GLORIFIED" (12:23). This is immediately followed by Jesus' words concerning the corn of wheat falling into the ground and dying (again speaking of His own death). Thus throughout John's gospel, the glorification of Jesus is always linked with the Cross. Jesus knew that to come to Bethany and raise Lazarus from the dead would be a step which would end in His own death. The Bible indicates that this is exactly what resulted from the miracle: "Then from that day forth, they took counsel together for to put Him to death" (v. 53).

John 12:27, often referred to as the "Johannine Gethsemane," perhaps best expresses the deeper meaning of our text: "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, GLORIFY THY NAME."

### KEEPING ONE'S SIGHT CLEAR

THERE is always a direct connection between the condition of the heart and the character of the sight. We cannot be careless about our heart and yet retain the accuracy of our vision. As is the heart so will be the eyes. "Blessed are the pure in heart, for they shall see God."

That is the supreme example of the law, but the law has a hundred negative applications, and every one of them proclaims that a defect in the heart will be registered in a corresponding defect in the sight. If there is moroseness in the heart there will most certainly be perversity in the outlook. If the soul is soured the vision will be veiled, and the veil will be as a tinted lens which confuses the natural colours of all things.

Suppose you look at the world through a yellow pane of glass. Why, then you have a yellow world. Suppose you look through a dirty pane of glass. Why, then everything is defiled. Suppose you look at everything through the yellow pane of jealousy, or the red pane of envy—why, then you disfigure everything. And if you look at things through a soured disposition you will not see anything that is lovely or sweet. The cynical heart has a charmless world.

—J. H. Jowett

### 50th ANNIVERSARY

THE Edmonton Northside Corps plans to hold its 50th Anniversary during the month of April 1965. In this connection an anniversary booklet will be prepared, and any former officers or soldiers who may have information or pictures that would be helpful are asked to contact the Corps Officer, Captain David Howell, 12330, 94th Street, Edmonton, Alta.

**SING!** Sing until your soul is lifted up to God!" In deep, rumbling tones backed by the energy and magnetism of his dynamic personality, William Booth spoke to spur a listless congregation to magnificent vocal effort.

The Founder of The Salvation Army believed in the power of sacred song. However, he had his own rather unorthodox ideas about the type of music that best accomplished his purpose. Fired with love and zeal for his divine calling, he was wary of anything that would tend to drive away his motley, unchurched forces — those had-nots of Mile End Waste. Majestic anthems and contrapuntal glories were not for his Army, the Founder was convinced. Hymns, said he, were to draw men and women to Christ, not to display ability.

So songs became the Army's hymns. The melodies were simple, with a lilt and rhythm that stuck and set the hands and heart a-tangling. The words were "concise and graphic." They possessed a contagious quality, and they appealed to the ear and imagination as well as to the intelligence and emotions. And they became subtle but powerful agents in the building of Christian character. Booth's soldiers marched to their daily toil armed with testimonies expressed in music and language they understood.

Unobtrusively, and finally with unabashed joyousness, the popular tunes of the day began to creep into the Army's repertoire, an innovation which brought consternation to many sincere Christians. General Booth gave considerable thought to this musical trend, then stated his opinion with characteristic clarity in the Christmas War Cry of 1880:

"Secular music, do you say? Belong to the devil, does it? Well, if it did I would plunder him of it, for he has no right to a single note of the whole gamut. He's the thief! Every note and every strain and every harmony is divine and belongs to us . . . Offer them to God, and use them to make all hearts about you merry before the Lord."

Booth's soldiers obeyed. They brought their cornets, fifes and drums, their triangles and tambour-

# Songs of Salvation

By Brigadier Muriel Creighton (R)

ines, their fiddles, banjos and guitars. (Commissioner George S. Railton even rattled a set of bones when he thought the meeting needed a shot in the arm!) They rescued the familiar ditties from the taverns and music halls, wrote or adapted sacred words to them, and played an instrumental accompaniment to their *Te Deums* of praise. Poetic license was often taxed to the limit, but the total expression was the essence of sincerity resulting from the reality of a changed life.

The passing of years has seen the elimination of many of the secular melodies. But what Salvationist could sing Lieut-Commissioner William P. Pennick's devotional classic, "There is a holy hill of God," to the old English air, "Drink to me only with thine eyes," without acknowledging that the conversion of this melody and its union with sacred verse has given birth to a song that awakens the soul, "wings it with

of the Holy Spirit when the miracle of the new birth takes place and a new spiritual being emerges from the ashes of the past.

The stories behind the verses are legion. Consider, for example, the Founder's Song, "O Boundless Salvation." One questions if ever it resounded with greater exultation than at the close of World War II when the occupying armies left Amsterdam, Holland. During the war, the military forces had taken over the headquarters building in that city. But immediately upon their evacuation of the building, Salvation Army officers repossessed it and, carrying the Army's flag to the roof, heralded their regained freedom in words that thrilled with a deep and significant meaning:

*O boundless salvation! Deep ocean of love,  
O fullness of mercy, Christ brought from above,*



sublime desires and fits it to bespeak the Deity?"

The late W. T. Stead of *The Pall Mall Gazette* wrote in 1895:

"It would be impossible . . . to ignore the hymnody of The Salvation Army. This latest birth or religious sentiment owes at least as much of its astonishing success to its hymns as to its discipline. It has converted the ordinary 'Arry and 'Arriet . . . and then it has set them writing hymns."

This was so. William Booth contributed some lasting, matchless gems, and he encouraged the latent talent of his followers. The authors and composers ran the scale of social and educational standing, the content of their songs the gamut of human emotions. Frequently born of the travail of the soul, these "confessions of faith" were offered to the world to help others in their time of need.

Undoubtedly the secret of the powerful and lasting influence of many of the early lyrics was the utter dependence of the writers upon God. Into the simple lines went that intangible quality born

*The whole world redeeming, so rich and so free . . .*

War and devastation could not fetter or make a shambles of the spirit.

The Salvationist's faith leaps the abyss of death, and hope turns the experience into a rendezvous with everlasting life. Even song titles reflect this attitude.

When Catherine Booth, wife of the Founder, lay dying, her son Herbert sat alone at his organ. As night closed in, pent-up emotions were released. Inspiration descended, and "Promoted to Glory," the Salvation Army's traditional funeral march, was born. Since that time, thousands of Salvationists have been carried to their last resting place to the accompaniment of its triumphant strains. The lyric's challenge, "Death has lost its sting, the grave its victory," wafts a message of solace to the bereaved ones.

Rays of spiritual light have flashed from the Army song book's pages and illuminated the mind. Mrs. General Bramwell Booth, as a young, restless Christian, sat in an Army hall and heard her future husband's



composition, "Oh, When Shall My Soul Find Her Rest," sung for the first time. Its theme of complete consecration was a lamp to her soul.

In 1880—shortly after her marriage—Agnes Heathcote, daughter of a Scottish minister and herself a talented officer, wrote the universally loved pledge, "I'll follow Thee, of life the Giver." Soon after began the first of many sad years, but Mrs. Heathcote retained the spirit of the song. For more than half a century, under its influence, people have been forgetting personal ambition in a great and selfless love. Today, mission fields, church pulpits and Salvation Army corps and institutions are staffed with men and women who have experienced the "miracle of the Spirit" because that song's inspired message touched their hearts.

Courage in sufficient abundance to create heroes and heroines has been the gift of a gospel song.

The vessel *Wairarapa* was fighting a losing battle against a raging sea "down under." Clinging to her riggings were two girl officers, Captain Laura Flavell and Staff-Captain Paul. Above the roar of the ocean their voices rose in an avowal of trust that encouraged their companions, and only ceased when they both sank beneath the waters:

*No waves nor storms can me o'erwhelm,*

*My Father God is at the helm . . .*

The song was written by Brother Aldersley of Wellington, New Zealand, after the accidental death of his son. Crippled and almost bedridden, the old man penned the lines in anguish. As he wrote, peace came to his heart. Later, hearing of the heroic death of the two officers, he said, "Although I was connected with the sea all my life, my only son had to be taken before I could understand that God really was at the helm."

The earthly remains of "Blind Mark" Sanders lie in a Salt Lake City cemetery. But his songs live on, their martial airs and lyrics revealing the courage that enabled him to live gloriously in spite of the darkness which enveloped his days and nights.

As the Army sang its way around the world, the songs of many lands blended together in a symphony whose movements were symbolic of the Army's spirit, growth and international brotherhood. One cannot feel the rhythmic beat of African drums and hear the natives singing America's plaintive Negro spiritual, "Steal Away," without sensing a

(Continued on page 16)





SUNSHINE BAGS are filled at the Rosemount Corps, Montreal, by league of mercy workers and scouts.



LEAGUE OF MERCY workers from Rosemount Corps distribute sunshine bags at the Grace Dart Hospital.

## OFFICIAL GAZETTE

### APPOINTMENTS—

Major Cecilia Sievwright, Superintendent, Sherbourne Street Officers' Residence, Toronto (pro tem).

*Edgar Grinsted*

Territorial Commander

### PROMOTION TO GLORY—

Brigadier J. Fraser Morrison (R), out of Saskatoon, Sask., in 1923. From Toronto, Ont., on January 5th, 1965.

Major Alice Rickell (R), out of Hull, England, in 1906. From Calgary, Alta., on January 15th, 1965.

## COMING EVENTS

### Commissioner and Mrs. E. Grinsted

Bermuda: Fri-Thurs Feb 5-11  
Niagara Falls: Sat-Sun Feb. 20-21 (Youth Councils)  
Vancouver: Fri Feb 26  
Victoria: Sat-Sun Feb 27-28  
Vancouver: Mon-Wed Mar 1-3  
Sarnia: Sat-Sun Mar 6-7 (Youth Councils)

### Mrs. Commissioner E. Grinsted

Bermuda: Thurs Feb 11 (Home League Rally)

### Colonel and Mrs. H. G. Wallace

Vancouver Temple: Sat Feb 6  
Vancouver: Sun Feb 7 (Youth Councils)  
Whalley: Mon Feb 8  
South Burnaby: Tues Feb 9 (sod-turning ceremony)  
Vancouver Temple: Wed Feb 10 (Day With The Word of God)  
Victoria Citadel: Thurs Feb 11 (Day With The Word of God)  
Edmonton: Fri Feb 12  
Calgary Citadel: Sat Feb 13  
Calgary: Sun Feb 14 (Youth Councils)  
Training College: Tues Feb 23 (Spiritual Day)

### Colonel and Mrs. C. Knaap

Toronto: Fri Feb 26 (United Holiness Meeting)

### Mrs. Colonel C. Knaap

Cobourg: Sat Feb 6  
Colonel and Mrs. A. Dixon: Rosemount, Thurs Feb 18; Mid-Ontario Division, Mon-Thurs Mar 1-4

Colonel and Mrs. G. Higgins: Grand Falls, Sun Feb 7; St. John's Temple, Thurs Feb 11; Mount Pearl, St. John's, Sun Feb 14; St. John's Citadel, Thurs Feb 18; Mundy Pond, St. John's, Sun Feb 21; St. John's Temple, Thurs Feb 25

Colonel W. Rich: Dovercourt, Sat-Sun Feb 13-14

Lt.-Colonel E. Burnell: Ottawa, Wed Feb 10; Montreal, Thurs Feb 11

Lt.-Colonel F. Moulton: West Toronto, Mon Feb 22

Lt.-Colonel W. Ross: Simcoe, Sun Feb 7; Brantford, Mon Feb 8; Hespeler, Sun Feb 14; Niagara Falls, Sat-Sun Feb 20-21; Galt, Sun Feb 28

Lt.-Colonel A. Simester: Dunsmore, Mon Mar 1

Lt.-Colonel O. Welbourn: Picton, Sun Feb 1

Major K. Rawlins: Hamilton Temple, Sun Feb 14

### SPIRITUAL SPECIALS—

Lt.-Colonel J. Wells: Earls Court, Fri-Wed Feb 5-10; Wychwood, Fri-Wed Feb 12-17

Captain W. Clarke: Saint John Citadel, Mon-Wed Feb 1-10; Sussex, Thurs-Wed Feb 11-17; Springhill, Thurs-Wed Feb 18-24; New-castle, Thurs-Wed Feb 25-Mar 3

### FULL-TIME SERVICE

Salvationists (married or single) desirous of rendering full-time service as Auxiliary-Captains with responsibility for corps work or social work among men should apply (for corps work) to 20 Albert Street, Toronto 1, Ont., or 12 Springdale Street, St. John's, Nfld.

Applicants should be over thirty-five years of age.

## Home League Rallies

BERMUDA—Hamilton, Thurs., February 11, Mrs. Commissioner E. Grinsted.

BRITISH COLUMBIA SOUTH—Victoria, Mon., March 1, Mrs. Commissioner E. Grinsted; Vancouver, Wed., March 3, Mrs. Commissioner E. Grinsted.

SASKATCHEWAN—Regina, Tues., March 23, Mrs. Lieut.-Commissioner T. Laurie (R); Saskatoon, Wed., March 24, Mrs. Lieut.-Commissioner T. Laurie (R).

QUEBEC AND EASTERN ONTARIO—Montreal, Wed., March 24, Mrs. Colonel C. Knaap; Ottawa, Thurs., March 24, Mrs. Colonel C. Knaap.

WESTERN ONTARIO—Windsor, Wed., March 31, Mrs. Colonel H. Wallace; London, Thurs., April 1, Mrs. Colonel H. Wallace.

METRO-TORONTO—Toronto, Tues., April 6, Mrs. Colonel H. Wallace.

MANITOBA—Port Arthur, Tues., April 6, Mrs. Brigadier J. Sharp; Winnipeg, Thurs., April 8, Mrs. Brigadier J. Sharp.

SOUTHERN ONTARIO—Niagara Falls, Thurs., April 8, Mrs. Commissioner E. Grinsted.

ALBERTA—Calgary, Sat., April 24, Mrs. Commissioner E. Grinsted.

NOVA SCOTIA—Cape Breton, Mon., April 26, Lieut.-Colonel E. Burnell; Halifax, Tues., April 27, Lieut.-Colonel E. Burnell.

MID-ONTARIO—Oshawa, Mon., April 26, Mrs. Colonel A. Dixon; Kingston, Tues., April 27, Mrs. Colonel A. Dixon.

NORTHERN ONTARIO—Sudbury, Tues., April 27, Mrs. Lieut.-Colonel F. Moulton; Owen Sound, Thurs., April 29, Mrs. Lieut.-Colonel F. Moulton.

NEW BRUNSWICK AND P.E.I.—Saint John, Thurs., April 29, Lieut.-Colonel E. Burnell.

## MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "inquiry."

BARNES, Clarence Melvin (Mel). Born July 25/1926 in London, Ont. Single. 5' 11", medium build, various occupations. Has lived in Toronto, also Prince George, B.C. Last known to be in Regina. Mother inquiring. 18-799

BESEE, Kenneth Edward. Born Feb 17/1945 at North Bay, Ont. Height 6', slight build, black hair. Last heard of 4 years ago at Myrtle, Ont. Mother anxious. 18-793

BOUCHARD, Kenneth Davies. Born July 18/1931 at Edmundston, N.B. 5' 6", medium build, brown birthmark on temple. Left home at Sillery, Que., in 1958. Sister wishes to locate. 18-791

CROWSLEY, Rodney Joseph. Born Oct 19/1943 in England. 5' 5", black hair. Left Ajax, Ont., Sept 19/1964. Relative inquiring. 18-796

DENNIS, John Frederick. Born Aug 21/

1930 at Welland, Ont. 5' 7", medium build, dark red hair. Truck driver. Missing since 1958. May be in northern Ontario. Sought by his father. 18-807

HOVE, Ken Sigurd. Age about 30. Son of Gunnulf Hove formerly of Hovin, Norway. Last known address Port Arthur, Ont. Required in connection with an estate in Norway. Uncle inquiring. 18-827

LANGLEY, Fred. Age about 60. Born near Bourne, Lincolnshire, England. Last heard from about 1926 from Port Colborne, Ont. Aunt inquiring. 18-823

McALPINE, Stewart. Born Nov 3/1914 in Glasgow, Scotland. Seaman. Works out of Toronto and Montreal. Last heard from in 1960. Mother inquiring. 18-822

McCALLUM, Mrs. Daphne. Born Feb 1/1917 at Battle, Sussex, England. Children Malcolm, Keith and Elaine. Last heard from 1961 at Kingston, Ont. Father inquires. 18-810

McFARLANE, Joyce, nee Buchanan. Born Sept 8/1935 at Fredericton, N.B. Small person, blonde hair. Stenographer. Separated from husband, Robert McFarlane. Last heard from in 1962 in Toronto. Sister inquiring. 18-756

McKENNA, Thomas. Born April 30/1913 in Corraewehilla, Eire. Last heard from about 1952. Thought to be in Toronto. Brother inquiring. 18-821

MacPHEE, Lawrence (Larry) Vincent. Born Dec 5/1925 at Sydney, N.S. Single at last contact. One finger missing. Last heard from about 1956 in Toronto. Believed moved to Winnipeg. Brother inquiring. 18-804

NESTOR, John. Age 51. Born Dunamore, Tuam, Galway. Height 6', black hair, slightly bald. Has been night-watchman. Last heard of Sept. 1960. Relative inquiring. 18-813

OLDENBURG, Larry Wayne. Age 16. Born May 22/1948. 5' 8", medium build, light brown hair. Left home at Leduc, Alberta, Nov 13/1964. Was in Vancouver few days later, may be in Victoria, B.C. Mother anxious. 18-805

SHAW, Raymon. Born Nov 5/1914 at Charlottetown, P.E.I. Plumber. Left Langley, B.C., Nov 1964. Relative inquiring. 18-803

SIMONSON, Carl. Born Oct 25/1907 at Ostre Gausdal, Norway. Parents Mathias and Randine Brustuen. Last heard from in 1945 at Whitecourt, Alberta. Family longing for news. 18-798

SOBDELEWSKI, Mrs. Verna or Veronica, nee Grantish. Age about 54. Born in Vaugh, Alberta. Ukrainian. Widow. Last known address Edmonton, Alberta. Daughter inquiring. 18-790

SPRENGER, Mr. Werner. Born April 11/1934 in Switzerland. Forest worker. Last heard from in 1962 at Prince George, B.C. Mother anxious. 18-792

WAITES, William George. Age 50 to 55. Born in England. Has been in R.C.A.F. Was in Montreal in 1954. His aged mother is anxious for news. Daughter inquires. 18-795

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THE SALVATION ARMY TRADE HEADQUARTERS  
259 Victoria St., Toronto 2





**MAJOR  
MRS.  
ABBIE  
MacGILLIVRAY  
PROMOTED  
TO GLORY**

**B**LESSED with a lengthy period of retirement, during which she enjoyed a goodly measure of health — until recent months when strength rapidly waned — Major Mrs. Abbie MacGillivray was called Home from Toronto recently at almost 95 years of age.

Converted in her youth during revival services in the Methodist Church at Parkhill, Ontario, Abbie Graham, as she then was, became an ardent worker in the church. She was attracted to The Salvation Army when it commenced work in the town, and, while visiting Toronto, she attended an all-night of prayer held in the Temple. It was in this meeting that her decision was made to become a soldier. She gave loyal and devoted service in her home corps for four years before training for officership at the Lisgar Street Training Garrison in Toronto.

#### United In Marriage

In February, 1895, Captain Graham was commissioned and appointed to the command of the St. Mary's, Ont., Corps. Later in the same year she was united in marriage with Adjutant John MacGillivray and together they gave valiant and distinguished service in other parts of Ontario, the Maritime Provinces and in Newfoundland.

A tireless worker as a field officer, Mrs. MacGillivray led many souls to the Cross and influenced a number of young people for officership. As a staff officer she found time, in addition to faithful and efficient toil in an office and the cares of a family, to visit institutions as a League of Mercy worker, teach a class of teen-age boys, and act as corps cadet guardian. A number of her former corps cadets are now officers, including Mrs. Lieut.-Colonel Robert Zilley (R.) and Colonel Gilbert Best (R.).

Mrs. MacGillivray served as cashier for the Men's Social Department in Toronto, assistant cashier at Territorial Headquarters and, at the time of her retirement in 1930, was territorial statistician. She laboured as a soldier at the Greenwood Corps and for some time held the position of home league secretary there.

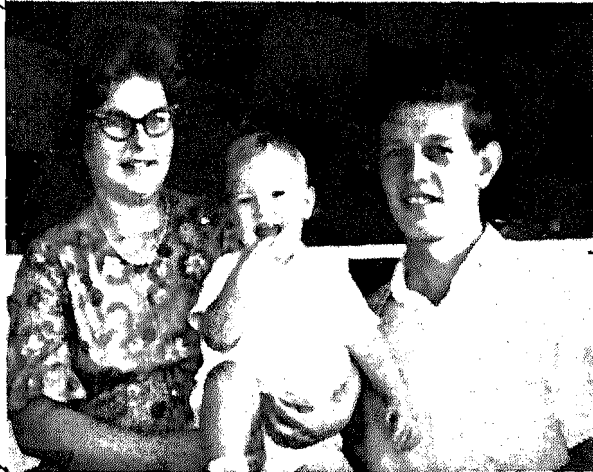
#### Loving Service

Such an active worker for the Kingdom could not help but carry on in loving service for her Master during retirement days. Transfer to the East Toronto Corps merely changed the locale of her activities and, even during later years, when health was beginning to fail, she was noted for her kindly Christian interest in the spiritual wellbeing of individuals. When she could no longer attend meetings she continued to pray for the corps.

The funeral service was conducted by the Staff Secretary, Colonel Alfred Dixon, at the East Toronto Citadel. The Territorial Commander and Mrs. Edgar Grinsted were present and the Commissioner paid a brief tribute to the devoted life of Mrs. MacGillivray. Colonel Carl Hiltz offered prayer and Mrs. Colonel Dixon read from the Scriptures.

Paying tribute to one of his beloved and faithful soldiers, Major Edward Read said: "Major Mrs. MacGillivray gave a lot and for thirty-two years soldiered at the East Toronto Corps. Long after official retirement, she kept active in

FORMER soldiers of Winnipeg Citadel, Brother and Sister William Lavery and son are now members of the Fellowship Corps in Malaysia. Brother Lavery is teaching school in Limbang, Sarawak.



all phases of corps outreach and in later years spoke with enthusiasm of the joy she had known, particularly in the financial appeals.

"She kept busy witnessing for her Master to taxi-drivers, deliverymen and other visitors, and, through little notes and telephone calls of encouragement to comrades of the corps. She early developed a love for the Bible and remained an eager student all her life. Visiting her not long before her passing I was delighted to discover that she could recite various psalms perfectly from memory."

In his Bible message Colonel Dixon emphasized the importance of having one's name written in the Lamb's Book of Life, which assurance can only be realized by knowing Jesus as personal Saviour. "In all the chapters and pages of the long and full life lived by Mrs. MacGillivray since her conversion as a young girl," said the Colonel, "she had known this assurance with a rich certainty."

Others taking part were Songster Mrs. Douglas Murray, who sang "Some Sweet Day," and Mrs. Lieut.-Commissioner T. Laurie, who offered prayer. The committal service was held at the Army plot in Mount Pleasant cemetery and was conducted by the Staff Secretary, assisted by Colonel Hiltz.

Major Mrs. MacGillivray was predeceased by her husband, and three officer-children — Brigadier Gordon, Major Jean and Adjutant Kenneth. She is survived by her daughter, Brigadier Florence (R), three grandchildren and six great-grandchildren.

**MRS.  
COMMANDANT  
JOHN  
DOWNEY  
CALLED  
HOME**



**A**FTER almost fifty-eight years of officership, Mrs. Commandant John Downey was promoted to Glory from St. John's, Nfld.

Born in St. John's in 1881, Blanche Whitten, while kneeling to receive communion in her church, felt that she was unworthy to receive the sacrament. Returning home, she

prayed earnestly that God would reveal Himself to her, and after much prayer and meditation she received the assurance of salvation. Attracted to the Army, she was enrolled as a soldier of the St. John's 1 Corps (Temple). From there she entered training for officership in October, 1906.

Commissioned in February, 1907, Lieutenant Whitten was appointed to Clarke's Beach. After several field appointments she married Captain John Downey. In addition to a period spent in Bermuda, together they commanded such corps as Greenspond, Pilley's Island, Catalina, Hare Bay, Fortune and Duckworth St., St. John's. From the latter corps they retired in 1929, and once again Mrs. Downey's name was inscribed upon the soldiers' roll of the Temple Corps, together with that of her husband.

Commandant Downey, who was promoted to Glory a number of years ago, was one of those early-day officers who were imprisoned in Harbour Grace for preaching the Gospel.

So in the corps from which she went forth to serve, where she had given many years of faithful service, Mrs. Downey's labours ended, and relatives, comrade officers and friends gathered in the Temple to pay their respect to one whose life was an example of quiet, devoted service.

The funeral service was conducted by Brigadier Wm. Slous, the Commanding Officer of the Temple Corps. Brigadier Baden Hallett paid tribute to the life and work of Mrs. Downey, Mrs. Lieut.-Colonel W. C. Brown offered prayer, Brother Al. Downey sang, and Mrs. Brigadier Slous pronounced the benediction.

Mrs. Downey was laid to rest in the officers' plot of the Army's cemetery, the service at the graveside being conducted by Brigadier Slous, assisted by Brigadier Hallett.

## A CALL TO PRAYER... By COMMISSIONER EDGAR GRINSTED

"The effectual fervent prayer of a righteous man availeth much."  
— JAMES 5:16 —

To make prayer more effective, we invite you to join  
**THE PRAYER COVENANTERS' CIRCLE**

### MY COVENANT

Believing implicitly in the power of prayer, I hereby pledge myself as a Prayer Covenanter to devote a period of every day in praying:

1. That I myself may be kept a clean and consecrated channel of blessing.
2. For a revival of spiritual life and righteousness.
3. For those objects of special prayer which will be set forth from time to time in the Prayer Covenanters' Letter.

And this I will do in God's strength and for His glory.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_  
Address \_\_\_\_\_ (Street) \_\_\_\_\_ (City) \_\_\_\_\_ (Prov.)  
Telephone Number \_\_\_\_\_

Send to: Commissioner Edgar Grinsted, Territorial Headquarters,  
20 Albert Street, Toronto 1, Ontario

### Japanese Honour

**O**N the day of his departure from Japan, Commissioner Charles Davidson received at the hands of the Governor of Tokyo the Fourth Class Order of the Sacred Treasure, which has been conferred on the Commissioner by His Majesty the Emperor of Japan. The First, Second and Third Class Orders are reserved for members of the Diplomatic Corps and it is a rare occurrence for an Order, in this class, to be presented to a civilian. The presentation was given wide publicity on radio, television and in the press.

### New Year Honours

**T**WO Australian officers are included in the New Year Honours list. For his work as Court and Prison Chaplain and President of the Sydney Civil Rehabilitation Committee Brigadier John L. Irwin has been awarded the O.B.E. Brigadier Louisa McCombe, Matron of the Elim Maternity Nursing Home, Hobart, Tasmania, has received the same award.

### A CHRISTIAN HOME

A Salvationist widow living alone wishes to accept another Christian woman as a boarder. Write Mrs. Major Cubitt, 86 Coleridge St., Toronto, or phone OX. 9-1267.



# A Magistrate Speaks

Experience has taught me that there is an answer, and to find it you must probe and you must search. To those of you who are here tonight I ask this question: "How did they do it?" And I hear the answer, "Through love and understanding." Men are treated as human beings, not as statistics and numbers. I have yet to hear a Salvationist say to me, "We take this person because of his creed, colour, race, nationality, background or past performances."

I have said that, in my work, I live in a different world and in order to appreciate it, I would recommend that they design a court-room in such a manner that a public gallery be placed behind my padded chair so the public could see and hear what goes on every day. They will see a prisoner's dock, never empty, but into it marches an endless array of humanity of both sexes, of all ages, and of all colours, creeds and races. They will see that somewhere between seventy-five percent and ninety percent of them are broken in spirit, troubled in soul, all silently begging for help, but powerless to ask for it. Their natural right to

the human dignity to which they are entitled, has vanished, because no one would extend themselves to restore it to them.

They will see that whether that unfortunate human is on our drunk or criminal docket, he is there as a result of the only answer he was able to find to cope with his troubles. It is an easy one—drown them out with that liquid that has been the scourge of civilization since it was fermented by either the Babylonians or the Egyptians. And they will look around the court to see who is ready, willing and able to help, without any questions being asked. And in no time their eyes are focused on one individual in uniform, and they will feel grateful as they hear me say: "Captain, here is another one." He rises and he thanks you for the privilege of being able to help. No questions, no assessments, no reports, no delays. The work of reformation and rehabilitation commences immediately. A beginning is made to restore the dignity that man is entitled to, so that he, too, can walk down the streets of our city with his head up, and as an equal with his more fortunate brother citizen.

AT the third anniversary dinner held by the Winnipeg Harbour Light Corps (Major and Mrs. W. Shaver) Magistrate I. Rice, of Winnipeg, was the guest speaker. The judge spoke, in part, as follows:

The Salvation Army and the magistrates deal with the same merchandise—the human being—and in most cases it is the forgotten man, the unfortunate one who, for some reason beyond his control, is unable to meet the lofty standards society now requires in this highly competitive, fast-moving world, with its speed increasing every day. These people have been sloughed off by civilization with a label: "social misfits." The Salvation Army says there is no such thing as a social misfit—they are all human beings of flesh and blood. But somewhere in their lives something went wrong and they try to find the answer.

## THE COST OF BEING DIFFERENT

By Hubert J. Dance

"DARE to be a Daniel" is the advice offered in a song often sung in Sunday school. "Dare to be a Daniel; dare to stand alone."

Yet it costs to be different. The non-conformist often is unpopular and may suffer persecution. The mass-thinking majority is suspicious of unusual ideas.

Daniel was a nonconformist of the boldest type. To refuse to obey the commands of a king was a serious offence. It was a daring thing for Daniel to purpose in his heart, while in a king's palace, that he would not defile himself with the king's meat and drink, nor join in the heathen idolatries. But he was determined to be true to God at all times, even if thrown to the lions. Daniel took the risk of nonconformity at the possible cost of his head.

Raucous shouts of laughter greeted Henry Ford when he first drove his queer horseless carriage down a Detroit street. But later the crowd that had jeered wanted a Model-T Ford. It dawned on them that Ford's nonconformist mind, with its unheard of ideas of mass production, had devised a means of universal transportation.

Scientists solemnly declared that flight by man in a heavier-than-air machine was an impossibility. But shortly afterward, the Wright Brothers proved it feasible by making such a flight.

### A Century Ago

Nor has the Church, speaking generally, been too magnanimous toward the "nonconformist" or "dissenter." When William Booth launched his campaign in Britain a century ago to help the sinbound, the down-trodden and the needy, he met with persecution from the civil authorities, and criticism and ridicule from the established church. He dared to be a Daniel, faced the enmity of a hostile world and lived to see his ideas accepted by every forward-looking nation. But how he suffered for daring to be different!

Vital truth is often condemned by the mob. The nonconformist, by his opposition, originates an area of conflict and discussion from which new truth arises to confound a sceptical world.

To favour nonconformity does not mean to place a premium on peculiarity or eccentricity. It simply means that we should not surrender lightly or abjectly our own convictions, nor should we be governed or swayed by the pressures of mass thinking.

In the spiritual life nonconformity is often a must. How many have failed to make a clean-cut decision for Christ, even when under conviction by the Holy Spirit, because of fear of men! How many have been led into sin, perhaps ultimately to reach the lowest degradation, because of fear of social pressures! They were vanquished by the fear of being different.

We must face it. Paul said, "All who will live godly in Christ Jesus shall suffer persecution."

—Atlanta War Cry

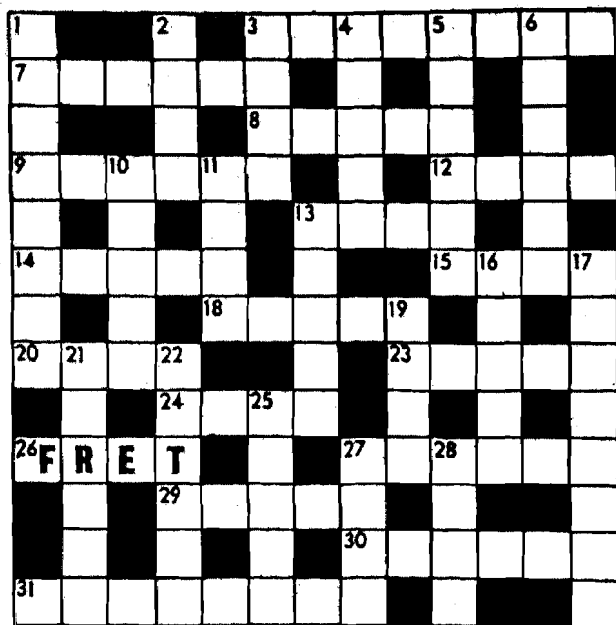
## SCRIPTURAL CROSSWORD PUZZLE

### ACROSS

3. Paul asked Titus to be this to come to him
7. Taking the cup, Jesus said: "Take this, and — it among yourselves"
8. Jesus " —, and rebuked the wind"
9. Our Lord said to cut off your hand if it did this
12. Some people, having these, still do not hear
13. Two disciples spoke of Jesus' being a prophet mighty in this
14. Paul told the Romans that that which "I do I — not"
15. It shows we are either bored or tired
18. "There is none other commandment greater than —"
20. When this was come the disciples entered a ship and a storm blew up
23. "I did — them as the mire of the street"
24. Capable sounding brother of Cain!
26. " — not thyself because of evildoers"
27. The king sealed the stone at the lion's den's mouth with his own
29. Husband of Bath-sheba
30. Son of Bela

### DOWN

31. Turn a store-can into a for-bearl
1. If we sin, we have one with the Father, Jesus Christ
2. Peter warmed himself at one
3. Whited sepulchres are full of such men's bones
4. Nebuchadnezzar spoke of seeing four such men, walking in the furnace
5. A lion is usually this of his prey
6. The way that leads to life is thus
10. We must beware of such prophets
11. This amphibian is found in a new tank!
13. 'Thou, Lord, only makest me — in safety'
16. "Whoever drinketh of this water shall thirst —"
17. Son of Bilhah and Jacob
19. Father of Naum
21. Rebecca was one and very fair to look upon
22. By great and precious promises we can become partakers of the Divine one
25. Cited to become an order!
27. Hagar was found by the angel by the fountain on the way to this place
28. Philip was told by the angel to go down from Jerusalem to this place



REFERENCES ACROSS: 3. Titus 3. 7. Luke 22. 8. Mark 4. 9. Mark 9. 12. Mark 8. 13. Luke 24. 14. Rom. 7. 18. Mark 12. 20. John 6. 23. II Sam. 22. 24. Gen. 4. 26. Ps. 37. 27. Dan. 6. 29. II Sam. 11. 30. I Chron. 7. DOWN: 1. I John 2. 2. Mark 14. 3. Matt. 23. 4. Dan. 3. 5. Ps. 17. 6 and 10. Matt. 7. 13. Ps. 4. 16. John 4. 17. Gen. 30. 19. Luke 3. 21. Gen. 24. 22. II Pet. 1. 27. Gen. 16. 28. Acts 8.

SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 1. BRIBE. 8. GUARDIAN. 9. ACHOR. 10. TERAPHIM. 11. MOTHER. 12. UNDER. 16. DEAR. 17. ELIM. 18. SATYR. 22. TRENCH. 23. HOSTAGES. 25. ABNER. 26. PRETENCE. 27. BROTH. DOWN: 2. RECKONED. 3. BROTHERS. 4. PURE. 5. CREATE. 6. RIGHT. 7. ENEMY. 10. TRUST. 13. DARTS. 14. REMEMBER. 15. DISCREET. 19. AMAZED. 30. SHIPS. 31. ASSES. 24. EACH.

Where a dash is printed, the missing word is the required solution. Biblical references are given in a separate section, to be used if needed. Solution to appear next week.

# NEWS FROM THE FIELD

**STELLARTON, N.S.** (Lieutenant Margaret Burt). The seventy-ninth corps anniversary was recently celebrated. Weekend meetings were conducted by the Divisional Commander and Mrs. Lt.-Colonel S. Gennery.

The weekend got off to a good start with a corps supper on the Saturday night. The oldest soldier of the corps, who is not now able to attend meetings regularly, was present for the evening.

After the supper telegrams were read and Sandra Foster was presented with her Graduate Corps Cadet Certificate and pin. The Colonel spoke of the past and presented a challenge for the future.

During the Sunday morning meeting there was an enrolment of senior soldiers. The newly formed timbrel brigade took part.

At the close of the day there were seekers kneeling at the mercy-seat.

The hall was decorated for the weekend with an old-fashioned uniform, copies of *The War Cry* dating back to 1897 and *All The World* dating back to 1895. There were also many pictures of historic events.

**GALT, Ont.** (Auxiliary Captain and Mrs. H. Beckett). Prior to the watch-night service a social evening was held, when soldiers and friends gathered in the junior hall for fellowship. Lieut.-Colonel and Mrs. H. Beckett, parents of the commanding officer, led the watch-night service.

In the course of the meeting the congregation listened with pleasure to a tape recording of the voice of the Founder, followed by a few words from the Territorial Commander, Commissioner Edgar Grinstead, who referred to the Army's centenary.

Pledge cards were signed, comrades thus dedicating themselves to fresh efforts to bring souls to Christ in 1965. As the old year died, a person knelt at the mercy-seat.

On the following Sunday, Lieut.-Colonel Beckett asked those who accepted cards at the watch-night service to stand while he offered a prayer of dedication for each. At the close of the evening meeting there was a seeker.

The Commanding Officer has dedicated four Bibles given to the corps in memory of the late Mrs. Geo. Dimmock. Three generations of uniformed soldiers, including Lieut. Carol Allen, stationed at Nipawin, Sask., are descendants of Mrs. Dimmock, who was also a valued member of the home league and took much interest in the young people's work of the corps.—G.D.

**LONDON, Ont. East,** Captain and Mrs. C. Bradley). Meetings led by the Field Secretary and Mrs. Colonel C. Knaap were full of inspiration and challenge. On Sunday night the Colonel swore-in two new soldiers.

In "Day with God" meetings many soldiers signed a covenant at the altar. A comrade knelt at the mercy-seat and renewed vows to God.—G.S.

**PEMBROKE, Ont.** (Captain and Mrs. Walter Snelgrove). The Divisional Youth Secretary, Major F. Jennings, conducted recent weekend meetings. Taking as his topic "How a Christian Should Behave," the Major's messages were inspiring to those who attended.

Newcomers were welcomed to the meetings.—E.H.

**HAMILTON TEMPLE, Ont.** (Major and Mrs. Robert Marks). Centenary Year began with a stirring presentation by the youth of the Hamilton Temple Corps just preceding the watchnight service. The theme of the service was the challenge of the new era, and the message emphasized evangelism, sacrifice and hard work to begin a new century of Salvation Army operations in the Hamilton area.

A fine crowd turned out to the gathering, after which a "smorgasbord" was enjoyed in the lower hall. This was followed by a youth group meeting of fellowship and inspiration that went on into the small hours of the morning.

The first Sunday in the new year was a time of missionary commitment. During the day the soldiers expressed their best wishes and appreciation to Captain and Mrs. Douglas Hanks, who were leaving to serve as missionaries in Hong Kong.

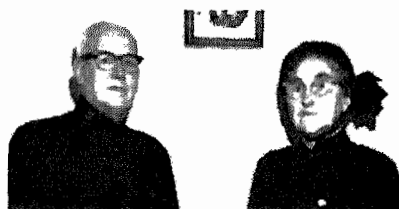
In the morning meeting Mrs. Hanks gave her witness and told of the many impressions that led to her call to the mission field. Later Captain Hanks challenged the congregation on the need of worldwide commitment and evangelism.

In the salvation meeting Captain Hanks outlined the many impressions that were made on his life by Salvation Army officers who have been stationed at the Temple Corps.

All the darkness of the world cannot put out the light of one small candle.

**STRATFORD, Ont.** (Captain and Mrs. L. Carr). During the concluding moments of a Candlelight Service, and as "Silent Night" was being played softly on the piano, six seekers knelt at the mercy-seat.

At a family meeting on Christmas morning, each family presented an item of song or Scripture. Refreshments were served during the fellowship period which followed.—L.C.



**RETIRED Corps Sergeant Major and Mrs. Cyril Simmons of St. John's, Nfld., Citadel Corps.** They have a combined record of service of over one hundred years as Army soldiers, ninety-six of which they occupied local officers' positions. Mrs. Simmons was the Home League Treasurer and member of the League of Mercy.

**EAST WINDSOR, Ont.** (Captain Marion Rose). In the Christmas Sunday morning meeting a senior soldier was sworn in. The evening meeting took the form of a candlelight service.

On New Year's Sunday evening, Irene Hicks was commissioned as Young People's Treasurer, Mary McCormack as Young People's Record Sergeant and War Cry Correspondent Sergeant, and Mrs. R. Young and Mrs. L. Drago as Company Guards.

In the morning meeting the daughter of Brother and Sister (Cradle Roll Sergeant) McCallum was dedicated by the Commanding Officer. During the afternoon the Captain also dedicated the son of Brother and Sister Ed. McGuin and the daughter of Mrs. E. Gordon.—M.C.



**THOMPSON, Man., Corps celebrates its second anniversary with the Divisional Commander and Mrs. Brigadier W. Ratcliffe, who are seen singing a duet in the Sunday evening salvation meeting.**

**HALIBURTON, Ont.** (Aux.-Captain and Mrs. J. Waywell). The initial visit of the Divisional Youth Secretary, Capt. Arthur Waters, and Mrs. Waters, was a time of warm fellowship and blessing. During the Salvation meeting one seeker knelt at the mercy-seat.—F.N.



## THEY LIVE FOREVER MORE



**Retired Songster Leader Charles Harris** has been promoted to Glory from Hamilton Temple Corps.

The songster leader's promotion to Glory took place exactly one year, almost to the moment, of his daughter Ada's death a year ago.

Brother Harris will be greatly missed from his place in the corps. He leaves behind him a wonderful family of enthusiastic soldiers and leaders. Tribute and honour were expressed to him by many hundreds of comrades and friends who visited the parlours and attended the funeral and memorial services held in the Temple.

The funeral service was conducted by the Corps Officer, Major Robert Marks. Lt.-Colonel William Ross, the Divisional Commander, and old friend of the family, led in prayer. Lt.-Colonel John Nelson, the Divisional Commander from Western Ontario, paid tribute to his erstwhile soldier and friend.

The two Divisional Commanders also assisted in the interment service at the cemetery. Mrs. Major Marks read an appropriate Scripture portion, and Mrs. George Watson brought blessing to the family and friends as she sang the lovely song "O Love of God."

Major Marks' message was on the theme "The great foundation planks of the corps."

The memorial service was held in the Temple, and a brief tribute was paid by Brother F. Wolno. Brother W. Wickens read from the Scriptures and also expressed a brief tribute. Major Marks preached on the message "Beauty for Ashes Here," after which one person knelt at the altar in prayer.

**Brother Adam Trask**, an old-time Salvationist and soldier at the Vancouver Temple, has been promoted to Glory from a private hospital in Braddan at the age of ninety-three. Overtaken by a stroke, nearly two years ago he lost his power of speech and became partially paralysed. For many months he was patiently cared for by his family and friends until removal to hospital became necessary.

Brigadier John Gillingham, who knew Brother Trask as an officer in Newfoundland more than sixty years ago, was among those who visited him, and while he could not speak he always gave evidence of his continued trust in God.

When poor health led to his having to resign his officership, he worked for some time with the Army's Property Department and became the Young People's Sergeant-Major of North Winnipeg. He transferred to Vancouver more than

thirty years ago and followed the building trade for several years.

Brother Trask was of a quiet disposition, but was known for his deep spiritual experience. His wife was promoted to Glory several years ago. His two sons are workers in a Vancouver church.

The funeral service was conducted by Brigadier J. T. Gillingham, assisted by the corps officers, Captain and Mrs. C. Burrows.—M.G.



**Mrs. Helena Fehr of Calgary, Alta.,** was promoted to Glory recently at the age of eighty-eight. Mrs. Fehr has been a soldier for over fifty years. Attracted first to the Army at Hanna, Alta., she

will be affectionately remembered as "Grandma Fehr." Her home was a haven to many during difficult times. Just prior to her death, Mrs. Fehr attended the Montgomery Corps and testified to the goodness of God in her life.

The funeral service was conducted by Aux.-Captain R. J. McCreedy and Envoy Halverson. Mrs. Fehr is survived by a large family, including one daughter, Mrs. Major C. Frayn.



# Toronto's City Council Pays Tribute To The Salvation Army

THE Toronto City Council recently paid tribute to the Army's work at a reception marking the 100th anniversary year of the Movement. While church representatives, civic officials and a score of Salvationists looked on, Mayor Philip G. Givens presented an illuminated scroll (see reproduction at right) to the Territorial Commander, Commissioner Edgar Grinstead.

During the thirty-minute meeting, arranged with the co-operation of the City Clerk, Mr. C. E. Norris, the Commissioner spoke about new projects which the Army has in mind, including extensions to the Harbour Light Centre and the House of Concord. He also said that the Army is interested in finding a farm that could be used to assist men who have been rehabilitated, but who are not ready to face the world.

Among the church representatives present were the Rev. Dr. H. E. Young, of the United Church; Dr. Edgar Bailey, of the Baptist Church; Monseigneur Bernard T. Kyte, of the Catholic Church; the Right Rev. G. B. Snell, of the Anglican Church; and the Rev. Dr. Hugh MacMillan, of the Presbyterian Church, who opened the meeting in prayer.

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## SONGS OF SALVATION

(Continued from page 11)

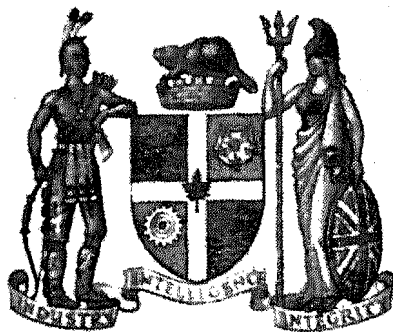
kinship. The Alaskan Indian's moving chorus, "In Thee, O Lord, Do I Put My Trust," envisions a rugged, dangerous coastline, fragile fishing boats, the ferocity of Arctic storms—and the affirmation becomes personally significant. Beautiful Polynesian melodies have been wedded to a simple prayer. India, the West Indies, Scandinavia and other lands have contributed their themes to the masterpiece, creating a distinctive pattern of hymnody and causing the Army to be given a cognomen the Salvationist is proud to own — "a singing Army."

### Musical Gateways

Nine decades have passed since Booth first challenged his followers to "sing until your soul is lifted up to God." Today musicians take their place with the best. Such names as Slater, Leidzen, Ball, Broughton, Fristrup, Rance, Kitching, Orsborn, Arnott, Joy, Marshall, Cox, Tracy, Coles and Baird represent a great host of men and women who have used, and are using, their God-given gift to erect musical gateways to Heaven. But the objective of the song remains the same as when William Booth wrote to his soldiers:

"Sing because He has come to you to make you a saviour of mankind, to weep through your eyes over the sins and miseries of men, to labour with your lips and hands and feet and heart for the salvation of the world."

—The War Cry, San Francisco



## CITY OF TORONTO

### An Appreciation

to

## THE SALVATION ARMY

### For One Century of Service

*In the year of our Lord, one thousand eight hundred and sixty-five, the Reverend William Booth, at the call of God and with abundant faith in Him, dedicated himself to succor the poor and evangelize the unchurched masses, in the City of London, England, and thus became the founder of The Salvation Army.*

*The Salvation Army has proclaimed this year one thousand nine hundred and sixty-five to be celebrated in the Canadian Territory of Canada and Bermuda as The CENTENARY YEAR of the Salvation Army.*

*Because of the meritorious service rendered by The Salvation Army in Toronto, and throughout the world, this Council extends, through Commissioner Edgar Grinstead, the Territorial Commander of The Salvation Army forces throughout the Dominion of Canada and the Isle of Bermuda, its appreciation for the noteworthy contribution made by The Salvation Army to the moral and spiritual development of the citizens of this municipality and recognizes that the Army has pursued a course of practical Christian service in all areas of social welfare and spiritual need, thereby ameliorating suffering, want and despair.*

Signed and sealed on behalf of the Council of the Corporation of the City of Toronto this eighteenth day of January in the year of our Lord one thousand nine hundred and sixty-five.



*Edgar Grinstead*  
CITY TREASURER AND  
KEEPER OF THE CIVIC SEAL

*Philip G. Givens*  
MAYOR

*C. E. Norris*  
CITY CLERK